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MAXIMS,

ETC.

My aim is not to help the reader to while away the time, but rather to aid those to whom, as to me, the time is already too fleeting.

The wise have said, knowledge is the best thing amongst all things; from its not being liable to be stolen, from its not being purchasable, from its being imperishable.

As there is no book so poorly furnished out of which a man may not gather something for his benefit; so there is no company so bad, but a wise man may learn from it something to make himself better.

Children always turn toward the light. O that grown-up people, in this, would become like little children.

From a love of excellence is inseparable a spirit of uncompromising detestation for everything base and criminal.

What is shameful in the act, think also as shameful to discourse on. Be you intrusted with a secret, keep it more religiously than a deposit of gold ; for a good man's *word* should be more sacred than another's *oath*.

The intellect derived from philosophy is similar to a charioteer ; for it is present with our desires, and always conducts them to the beautiful.

We know the *world* by conversing with *others* ; but ourselves by conversing with *God* and *ourselves*.

Those possessed of beauty and youth, and born in an exalted family, who are destitute of knowledge, shine not (attract no admiration). They are like the scentless flowers, held worth less though beautiful.

Glass, from the contiguity of gold, acquires an emerald lustre. So, by the proximity of the excellent, a fool attains to cleverness.

Knowledge, if neglected, is poison. Food, if undigested, is poison.

The understanding is lowered from association with inferiors. With equals, it attains equality ; but with superiors, superiority : he who calls in the aid of an equal understanding doubles his own.

God's own eternity is the hand which leadeth angels in the course of their perpetuity ; their perpetuity the hand that draweth out celestial motion, the line of which motion and the thread of time are spun together.

The Platonic philosophy makes a just and beautiful distinction between *the perpetual* and *the eternal*. For *the eternal* is a total *now*, exempt from the past and future circulations of time, and totally subsisting in a present abiding *now* ; but *the perpetual* subsists indeed always, but is beheld in the three parts of time, the past, present, and future : hence we call God *eternal*, on account of his being unconnected with time—but we do not denominate him *perpetual*, because he does not subsist in time.

Leaves are light, and useless, and idle, and

wavering, and changeable ; they even dance : yet God, in his wisdom, has made them part of the oak. In so doing, he has given us a lesson not to deny the stout-heartedness within because we see the lightsomeness without.

The intellect of the wise is like glass : it admits the light of heaven, and reflects it.

Orphan children have not so much need of guardians as stupid men.

A Christian life is the great key of the Gospel.

Knowledge without practice will only serve to increase our condemnation.

It is the most difficult thing for such as are in any eminent places to escape the temptation of sacrificing truth and righteousness on some occasion or other.

Read the Scriptures, but read them with attention ; read the Parables of the prodigal, of the rich man, of him that built new barns, &c. : read them, and see if nothing in them belongs to *you* ; whether you are not “ faring sumptuously every day,” while others *want bread* ; whether you are

not laying out too much upon *fine clothes*, while others *want clothes* to keep them warm, &c.

All other creatures but man look to the earth, and even that is no unfit object, no unfit contemplation for man, for thither he must come; but because man is not to stay there, as other creatures are, man in his natural form is carried to the contemplation of that place which is his natural home, heaven.

The first minister of state has not so much business in public as a wise man has in private: if the one has little leisure to be alone, the other has less leisure to be in company; the one has but part of the affairs of one nation, the other all the works of God and nature, under his consideration.

The liberty of a people consists in being governed by laws which they have made themselves, under whatsoever form it be of government: the liberty of a private man, in being master of his own time and actions as far as may consist with the laws of God and of his country.

Great distress has never hitherto taught, and

whilst the world lasts it never will teach, wise lessons to any. Men are as much blinded by the extremes of misery as by the extremes of prosperity. Desperate situations produce desperate councils and desperate measures.

Purity is the feminine, Truth the masculine, of Honour.

The most mischievous liars are those who keep on the verge of truth.

How much better the world would go on, if people could but do, now and then, what Lord Castlereagh used to deprecate, and turn their backs upon themselves!

Most people know not how interesting they are—what interesting things they really utter. A true representation of themselves, a record and estimate of their sayings, would make them astonished at themselves—would help them to discover in themselves an entirely new world.

Only as comparing ourselves as men with other rational beings, could we know what we truly are, what position we occupy.

He who desires to guide himself by the rules of wisdom must pass his life in a continual struggle ; for in us there are two men, the terrestrial and the spiritual, who are incessantly at war, and agree only when enlightened reason is the pilot and an upright heart the helm.

As the blade of wheat whilst ungrown and empty holds itself proudly up, but so soon as the ear is filled with grain bends humbly down ; so is real wisdom and worth modest and unassuming, whilst ignorance and folly is forward and presuming.

Such books as teach wisdom and prudence, and serve to eradicate errors and vices, are the most profitable writings in the world, and ought to be valued and studied more than all others whatsoever.

In the paroxysm of passion we sometimes give occasion for a life of repentance.

Pride becomes neither the commander nor the commanded. Since there is no absolute freedom to be found below, even kings are but mere splendid servants for the common body.

Idleness is the mother of many wanton children.

Of trees God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and gall-less dove. When God appeared to Moses, it was not in the lofty cedar, nor in the sturdy oak, but in a bush; an humble, slender, abject shrub: as if by this he would check the conceited arrogance of man.

Objects are effected by exertion, not by wishes. Truly, into the mouth of a sleeping lion the deer do not enter.

Let the servant deserve, and the master recompense: and, if they would both be noble, the best way is for those who are subject to forget their services, and for those who command to remember them;—so, each loving the other for their generous worthiness, the world shall strew praises in both their paths.

Of a son unborn, or dead, or a fool; better the first two, and not the last. The first two inflict sorrow once: the last, perpetually.

What can a bow—though faultless as to the cane—if it be stringless, effect ?

Half the failures in life arise from pulling in one's horse as he is leaping.

Let not a man, thinking of destiny, relinquish his own exertion. Without exertion he is not able to obtain oil from sesamum-seeds (*which contain it in abundance*).

If persons attach themselves to what is bad, they become themselves vitiated. Rivers, as they rise, have their waters sweet; but having reached the sea, they are no longer drinkable.

The great cry with everybody is, *Get on ! get on !* just as if the world were travelling post. How astonished the people will be, when they arrive in heaven, to find the angels, who are so much wiser than they, laying no schemes to be made archangels !

The wisdom of the ancients, as to the government of life, was no more than certain precepts what to do, and what not; and men were much better in that simplicity; for, as they came to be more learned, they grew less careful of being good.

That plain and open virtue is now turned into a dark and intricate science ; and we are taught to dispute, rather than to live.

The *Lacedæmonians* applied their minds to no learning but what was useful ; and would not suffer the professors of any speculative sciences to live in their government, lest by their disputations, and empty notions, they should deprave the true excellency of virtue.

It is a mistake to think, that a large system of ethics, dissected according to the nice prescriptions of logic, and methodically replenished with definitions, divisions, distinctions, and syllogisms, is requisite or sufficient to make men virtuous. The actual possession of one virtue is preferable to the bare speculative knowledge of all arts and sciences together.

Knowledge will not be acquired without pains and application. It is troublesome and deep digging for pure waters ; but when once you come to the spring, they rise up, and meet you.

Learning is preferable to riches, and virtue to both.

There is nothing good, or evil, but virtue or vice. What is that knowledge good for, which does not direct and govern our lives ?

Useful knowledge can have no enemies, except the ignorant ; it cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity.

Wise men are instructed by reason ; men of less understanding, by experience ; the most ignorant, by necessity ; and beasts by nature.

We know little of the causes of things, but may see wisdom enough in every thing : and could we be content to spend as much time in contemplating the wise ends of providence, as we do in searching into causes, it would certainly make us better men, and not worse philosophers.

Were matters so managed, that men turned their speculation into practice, and took care to apply their reading to the purposes of human life ; the advantage of learning would be unspeakable ; and we see how illustriously such persons shine in the world : and therefore nothing can be said to the

prejudice of learning in general, but only to such a false opinion of it, as depends upon this alone for the most eligible, and only qualification of the mind of man ; and so rests upon it, and buries it in inactivity.

Contentment excludes all murmuring and repining at the allotments of Providence ; all solicitude and anxious thoughts about future events, farther than such precautions as are within the sphere of human prudence.

Prosperity is not without its troubles, nor adversity without its comforts.

There is scarce any lot so low, but there is something in it to satisfy the man whom it has befallen ; Providence having so ordered things, that in every man's cup, how bitter soever, there are some cordial drops, which, if wisely extracted, are sufficient to make him contented.

Contentment is only to be found within ourselves. A man that is content with a little, has enough ; he that complains, has too much.

If we will create imaginary wants to ourselves, why do we not create imaginary satisfaction to them? It were the merrier phrensy of the two to be like the *Athenian*, who fancied all the ships that came into the harbour, were his own.

Socrates rightly said of contentment, opposing it to the riches of fortune and opinion, that it is the wealth of nature; for it gives every thing that we want, and really need.

Prosperity has always been the cause of far greater evils to men, than adversity: and it is easier for a man to bear this patiently, than not to forget himself in the other.

Proud men never have friends; neither in prosperity, because they know nobody: nor in adversity, because then nobody knows them.

He who thinks no man above him but for his virtue, none below him but for his vice, can never be obsequious or assuming in a wrong place.

Adversity does not take from us our true friends; it only disperses those who pretended to be such.

Wealth and titles are only the gifts of fortune ; but peace and content are the peculiar endowments of a well disposed mind ; a mind that can bear affliction without a murmur, and the weight of a plentiful fortune without vain glory ; that can be familiar without meanness, and reserved without pride.

The discontents of the poor are much easier allayed than those of the rich.

A good conscience is to the soul what health is to the body ; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.

The greatest misfortune of all is not to be able to bear misfortune.

If we would begin at the right end, and look with as much compassion on the adversities of some, as we do with envy at the prosperities of others, every man would find cause to sit down contentedly with his own burden.

A man cannot be unhappy under the most de-

pressed circumstances, if he uses his reason, not his opinion: and the most exalted fortunes are (if reason be not consulted) the subject of a wise man's pity.

The foundation of content must spring up in a man's own mind; and he who has so little knowledge of human nature as to seek happiness by changing any thing but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

Contentment is of that price that it cannot be had at too great a purchase, since without it, the best condition in life cannot make us happy, and with it, it is impossible we should be miserable even in the worst.

This is the foundation of contentment in all conditions, and of patience under sufferings; that death, which is not far off, when it removes us out of this world, will take us from all the sufferings of it.

It was ever my opinion, says *Horace*, that a cheerful good natured friend, is so great a blessing, that it admits of no comparison but itself.

It is no flattery to give a friend a due character ; for commendation is as much the duty of a friend, as reprehension.

More hearts pine away in secret anguish, for unkindness from those who should be their comforters, than for any other calamity in life.

Worthy minds deny themselves many advantages, to satisfy a generous benevolence, which they bear to their friends in distress.

The kindnesses of a friend lie deep ; and whether present or absent, as occasion serves, he is solicitous about our concerns.

The greater a man is, the more need he has of a friend, and the more difficulty there is of finding and knowing him.

Anger among friends is unnatural ; and therefore, when it happens, is more tormenting.

He will find himself in a great mistake, that either seeks for a friend in a palace, or tries him at a feast.

Friendship improves happiness and abates misery, by the doubling of our joy, and dividing of our grief.

If you have not the indulgence to pardon your friends, nor they the same to pardon you, your friendship will last no longer than it can serve both your interests.

The best friendship is to prevent a request, and never put a man to the confusion of asking. To *ask*, is a word that lies heavily on the tongue, and cannot well be uttered but with a dejected countenance. We should therefore strive to meet our friend in his wishes, if we cannot prevent him.

A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend, think yourself happy.

A great advantage of friendship is the opportunity of receiving good advice : it is dangerous relying always upon our own opinion. Miserable is his case, who, when he needs, has none to admonish him.

When once you profess yourself a friend, endeavour to be always such : he can never have any true friends, that will be often changing them.

Though we ought not to love our friends only

for the good they do us yet it is plain they love not us, if they do not assist us when it is in their power.

Being sometimes asunder heightens friendship. The great cause of the frequent quarrels between relations, is, their being so much together.

An enemy that disguises himself under the veil of friendship, is worse than he who declares open hostility.

False is their conceit, who say, the way to have a friend, is, not to make use of him. Nothing can have greater assurance, that two men are friends, than when experience makes them mutually acknowledge it.

As he that has but a few books, and those good, may receive more improvement from them, than another who has a great number of indifferent ones; so it is in the choice of our friends; no matter how few, so they be discreet and virtuous.

Wealth without friends is like life without health: the one an uncomfortable fortune; the other a miserable being.

Friendship can never suffer so much by any other kind of wrong, as by that of a causeless suspicion.

Nothing is more grievous than the loss of his friendship, whom we have greatly esteemed, and least feared would fail us.

A friendship of interests lasts no longer than the interest continues ; whereas true affection is of the nature of a diamond, it is lasting, and it is hard to break.

Without friends the world is but a wilderness.

A man may easily secure himself from open and professed enemies ; but, from such as under a pretence of amity design him injury, there is no sanctuary. Who would imagine that a pleasing countenance could harbour villany ; or that a smile could sit upon the face of mischief ?

Whosoever would reclaim his friend, and bring him to a true and perfect understanding of himself, may privately admonish, never publicly reprehend him. An open admonition is an open disgrace.

As certain rivers are never so useful as when they overflow ; so has friendship nothing more excellent in it than excess ; and doth rather offend in her moderation, than in her violence.

Friendship has a noble effect upon all accidents and conditions : it relieves our cares, raises our hopes and abates our fears. A friend, who relates his success, talks himself into a new pleasure : and, by opening his misfortunes, leaves part of them behind him.

Prosperity gains friends and adversity tries them.

All men have their frailties. Whoever looks for a friend without imperfections, will never find what he seeks : we love ourselves with all our faults, and we ought to love our friend in like manner.

Charity is friendship in *common*, and friendship is charity *inclosed*.

It is with sincere affection or friendship, as with ghosts and apparitions ; a thing that every body talks of, and scarce any has seen.

Friends must be preserved with good deeds, and enemies reconciled with fair words.

Whoever moves you to part with a true and tried friend, has certainly a design to make way for a treacherous enemy.

He is happy that finds a true friend in extremity : but he much more so, who finds not extremity whereby to try his friend.

A true and faithful friend is a living treasure ; a comfort in solitude, and a sanctuary in distress.

Some cases are so nice, that a man cannot appear in them himself, but must leave the soliciting wholly to his friend. For the purpose : a man cannot recommend himself without vanity, nor ask many times without uneasiness : but a kind proxy will do justice to his merits, and relieve his modesty and effect his business without trouble or blushing.

A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity.

That friendship which consists only in the reci-

procation of civil offices, is but a kind of traffic ; and it abides no longer than while such men can be useful to one another. It is a negociation, not a friendship, that has an eye to advantages.

Some enemies, as well as friends, are necessary : they make us more circumspect, more diligent, wiser, and better.

One friend is not bound to bear a part in the follies of another, but rather to dissuade him from them : and, if he cannot prevail, to tell him plainly, *Phocion* did *Antipater*, I cannot be both your friend and flatterer.

It is better to be judge, said *Bias*, between strangers, than between intimates : for by the first, one is sure to gain a friend, and by the other an enemy.

It is difficult to act the part of a true friend ; for many times, by telling him of his failings, we lose his affection ; and, if we are silent we betray our own confidence. But we cannot lose a friend in a more honorable way, than in seeking, by goodness, to preserve him.

It will be very fit for all that have entered into

any strict friendship, to make this one special article in the agreement, that they shall mutually admonish and reprove each other,

Whatever is excellent, has most of unity ; and as a river, divided into several streams is more weak : so friendship shared among many, is always languid and impotent.

As it is virtue which should determine us in the choice of our friends : so it is that alone which we should always regard in them ; without inquiring into their good or ill fortune.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeable.

Nothing more engages the affections of men, than a handsome address, and graceful conversation.

A man without complaisance ought to have a great deal of merit, in the room of it.

Our conversation should be such, that youth

may therein find improvement, women modesty, the aged respect, and all men civility.

Talkativeness is usually called a feminine vice : but it is possible to go into masculine company, where it will be as hard to wedge in a word as at a female gossiping.

He whose honest freedom makes it his virtue to speak what he thinks, makes it his necessity to think what is good.

Less pains a man cannot take, than to hold his tongue. Hear much and speak little : for the tongue is the instrument of the greatest good, and the greatest evil, that is done in the world.

If any man offend thee with too much impertinent talk, do not give him the hearing, and that will be revenge enough.

Delight not thyself with lampoons, satires, and jests ; for whatever pleasure they procure at first the reflection that follows, is rarely favorable to the author.

Raillery must be fine and delicate, and such as rather serves to heighten conversation, than offend the persons which compose the assembly.

The hatred of the vicious will do you less harm than their conversation.

To inform, or to be informed, ought to be the end of all conferences. Men are too apt to be concerned for their credit, more than for the cause.

Some say, that hurt never comes by silence. But they may as well say, that good never comes by speech : for, where it is good to speak, it is ill to be silent.

Freedom, which is the life of conversation, must be reciprocal, or it cannot be agreeable.

Nothing requires more judgment than to rally inoffensively, and to make this innocent war agreeable and pleasant.

He that is truly polite, knows how to contradict with respect, and to please without adulation ; and is equally remote from an insipid complaisance and a low familiarity.

It is a sure method of obliging in conversation to show a pleasure in giving attention.

In discourse it is good to hear others first ; for silence has the same effect as authority.

Better say nothing, than not to the purpose : and, to speak pertinently, consider both what is fit, and when it is fit to speak.

Rhetoric, in serious discourses, is like the flowers in corn ; pleasing to those who come only for amusement, but prejudicial to him who would reap profit from it.

As men of sense say a great deal in few words ; so the half-witted have a talent of talking much, and yet saying nothing.

Contrive as much as you can beforehand of what to discourse : and lay your scene, which afterward you may manage as you please

One reason why we see so few agreeable in conversation, is, that almost every body is more intent upon what he himself has a mind to say, than upon making pertinent replies to what the rest of the company say to him.

To one you find full of questions, it is best to make no answer at all.

Modesty in your discourse will give a lustre to truth, and an excuse to your error.

Your wit may make clear things doubtful : but it is your prudence to make doubtful things clear.

If your opinion be indefensible, do not obstinately maintain a bad cause. He that argues against truth, takes pains to be overcome.

We are not so much to regard who speaks, as what is spoken.

In table talk, says *Montaigne*, I prefer the pleasant and witty, before the learned and the grave.

Some men are silent for want of matter, or assurance ; and some again are talkative for want of sense.

It is a sign of great prudence to be willing to receive instruction : the most intelligent person sometimes stands in need of it.

A reproof has more effect when it comes by a side-wind, than if it were levelled directly at a person.

Too much asseveration gives ground of suspicion. Truth and honesty have no need of loud protestations.

The tongue is as a wild beast, very difficult to be chained again, when once let loose.

It was good advice given to one, not so much as to laugh in compliance with him, that derides another : for you will be hated by him he derides.

We must speak well, and act well. Brave actions are the substance of Life, and good sayings the ornament of it.

He can never speak well, that can never hold his tongue. It is one thing to speak much, and another to speak pertinently. Much tongue and much judgment seldom go together : for talking and thinking are quite two different faculties ; and there is commonly more depth, where there is less noise.

Some people write, and others talk themselves out of their reputation.

Buffoonery and scurrility are the corruption of wit, as knavery is of wisdom.

A jest, told in a grave manner, has the better effect ; but you extinguish the appetite of laughing in others, if you prevent them by your own.

The spleen does sometimes great service in company ; it makes ill-nature pass for ill health, dullness for gravity, and ignorance for reservedness.

He that can reply calmly to an angry man, is too hard for him.

A man, secluded from company, can have but the devil and himself to tempt him ; but he that converses much in the world, has almost as many snares as he has companions.

A too great credulity is great simplicity ; and to believe nothing, because our narrow capacities cannot comprehend it, is great stupidity.

The life of life is society ; of society, freedom ; of freedom, the discreet and moderate use of it.

It is a fair step toward happiness and virtue, to delight in the conversation of good and wise men ; and where that cannot be had, the next point is, to keep no company at all.

That which is not fit to be practised, is not fit to be so much as mentioned.

Men are pleased with a jester, but never esteem him. A merry fellow is the saddest fellow in the world.

You will never be thought to talk too much when you talk well ; and always speak too much when you speak ill.

He that has a satirical vein, as he makes others afraid of his wit, so he had need be afraid of others' memory.

As a man should not construe that in earnest, which is spoken in jest, so he should not speak that in jest, which may be construed in earnest.

In reasoning, the best way to carry the cause, and which will bring the controversy to a speedy

determination, is by asking questions, and proceeding still upon the adversary's concession.

Words are the pledges and pictures of our thoughts ; and therefore ought not to be obscure and obsolete. Truth, as *Euripides* says, loves plain language.

A man may contemplate of virtue in solitude and retirement ; but the practical part consists in its participation, and the society it has with others for whatsoever is good is the better for being communicable.

We learn more truth of ourselves from our enemies than our friends.

The talent of turning men into ridicule, and exposing those we converse with, is the qualification of little ungenerous tempers. The greatest blemishes are often found in the most shining characters : but what an absurd thing is it to pass over all the valuable parts of a man and fix our attention on his infirmities ; to discern his imperfections more than his virtues !

A little wit, and a great deal of ill-nature, will

furnish a man for satire ; but the greatest instance of wit is to commend well.

Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable.

It is an excellent rule to be observed in all disputes, that men should give soft words and hard arguments : that they should not so much strive to vex, as to convince an antagonist.

Contradiction should awaken our attention and care, but not our passion ; we must be of no side or interest but that of truth.

Wherever the speech is corrupted, so is the mind.

A great talker will always speak, though nobody minds him ; nor does he mind any body when they speak to him.

Zeno, of all virtues, made his choice of silence : for by it, said he, I hear other men's imperfections, and conceal my own.

Nothing is more silly than an ill-timed laugh. Many are seen to laugh at their own imperfections in another.

A jest is no argument, nor a loud laughter a demonstration.

A man's attire, and excessive laughter show what he is.

He that in company only studies men's diversion, should be sure at the same time to lose their respect.

The too frequent fashion of oaths and imprecations has no temptation to excuse it, no man being born of a swearing constitution.

He that reveals a secret, injures them to whom he tells it, as well as himself. The best maxim, concerning secrets, is neither to hear, nor to divulge them.

Silence is sometimes more significant and sublime, than the most noble and most expressive eloquence.

The deepest waters are the most silent ; empty vessels make the greatest sound, and tinkling cymbals the worst music. They who think least, commonly speak most.

The hearts of fools are in their mouths ; but the tongues of the wise are in their hearts.

A concluding face, put upon no concluding argument, is the most contemptible sort of folly .

Metals are known by their weight, and men by their talk. Material gravity makes gold precious, and moral renders the man so.

No injury makes so deep an impression in one's memory, as that which is done by a cutting malicious jest ; for, let it be ever so good, yet it is always extremely bad, when it occasions enmity.

It is usual with obstinate persons to regard neither truth in contradicting, nor benefit in disputing. Positiveness is a certain evidence of a weak judgment

Complaisance obliges while it reprehends : without this the best advice seems but a reproach. Praise is disagreeable, and conversation troublesome.

Too great a distrust of one's self produces a base fear, which, depriving our minds of their

liberty and assurance, makes our reasonings weak, our words trembling, and our actions faint.

In conversation, a man of good sense will seem to be less knowing, to be more obliging ; and choose to be on a level with others, rather than oppress with the superiority of his genius.

We are apt to fall into error, when we study too much to please ; and the subject of our discourse is often weakened by this too curious care to give it an agreeable variety, which would be more strong, if it were more natural. We lose what is solid in too eager pursuit of what is ornamental.

In a speech delivered in a public assembly, it is expected a man should use all his reasons in the case he handles : but in private persuasions it is a great error.

If incivility proceeds from pride, it deserves to be hated ; if from brutishness, it is only contemptible.

Excess of ceremony shows want of breeding. That civility is best, which excludes all superfluous formality.

He that makes himself the common jester of a company, has but just wit enough to be a fool.

Sharp jests are blunted more by neglecting, than by responding, except they be suddenly and wittily retorted.

Such as hear disobliging discourse, and repeat it again to the persons concerned, are much mistaken, if they think to oblige them by such indiscreet confidences.

Those that admonish their friends, says *Plutarch*, should observe this rule, *not to leave them with sharp expressions*. Ill language destroys the force of reprehension, which should be always given with prudence and circumspection.

Weak men are generally most loquacious, thinking to make up that in number of words, which is wanting in weight of argument.

As, among wise men, he is the wisest, that thinks he knows least; so, among fools, he is the greatest, that thinks he knows most.

Familiar conversation ought to be the school of

learning and good breeding. A man ought to make his masters of his friends, seasoning the pleasure of converse with the profit of instruction.

A good understanding, with a bad will, makes a very unhappy conjunction. That is an unlucky wit which is employed to do evil. Knowledge will become folly, if good sense do not take care of it.

There is a time when nothing, a time when something, but no time when all things are to be spoken.

The true art of conversation seems to be this: an agreeable freedom and openness, with a reservedness as little appearing as is possible.

There are times in which the wise and the knowing are willing to receive praise, without the labour of deserving it, in which the most elevated mind is willing to descend, and the most active to be at rest. All therefore are, at some hour or another, fond of companions whom they can entertain upon easy terms, and who will relieve them from solitude, without condemning them to vigilance and caution.

This rule should be observed in all conversation, *That men should not talk to please themselves, but those that hear them.* This would make them consider, whether what they speak be worth hearing? Whether there be wit or sense in what they are about to say? And whether it be adapted to the time when, the place where, and the person to whom it is spoken?

Let your subject, says *Epictetus*, be something of necessity and use; something that may advance the love and practice of virtue, reform the passions, or instruct the understanding; such as may administer advice to men in difficulties, comfort them under afflictions, assist them in the search of the truth, give them a reverent sense of God, and an awful admiration of his divine excellencies.

Men of the noblest dispositions, think themselves happiest, when others share with them in their happiness.

Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.

It is according to nature to be merciful ; for no man, that has not divested himself of humanity, can be hardhearted to others, without feeling a pain in himself.

Emulation is a noble passion, as it strives to excel by raising itself, and not by depressing another.

There is far more satisfaction in doing, than receiving good. To relieve the oppressed is the most glorious act a man is capable of ; it is, in some measure, doing the business of God and Providence : and is attended with a heavenly pleasure, unknown but to those that are beneficent and liberal.

It is not in the power of a good man to refuse making another happy, where he has both ability and opportunity.

He that is sensible of no evil but what he feels, has a hard heart ; and he that can spare no kindness from himself, has a narrow soul.

Goodness is generous and diffusive ; it is largeness of mind, and sweetness of temper ; modest

and sincere, inoffensive and obliging. Where this quality is predominant, there is a noble forwardness for public benefit ; an ardour to relieve the wants, to remove the oppressions, and better the condition of all mankind.

No character is more glorious, none more attractive of universal admiration and respect, than that of helping those who are in no condition of helping themselves.

By compassion we make other's misery our own , and so, by relieving them, we at the same time relieve ourselves also.

It is better to be of the number of those who need relief, than of those who want hearts to give it.

Some who are reduced to the last extremities, would rather perish, than expose their condition to any, save the great and noble-minded. They esteem such to be wise men, generous, and considerate of the accidents which commonly befall us. They think, to those they may freely unbosom themselves, and tell their wants, without the hazard of a reproach, which wounds more deeply than a short denial.

That which is given with pride and ostentation, is rather an ambition than a bounty. Let a benefit be ever so considerable, the manner of conferring it is yet the noblest part.

No object is more pleasing to the eye, than the sight of a man whom you have obliged : nor any music so agreeable to the ear, as the voice of one that owns you for his benefactor,

The qualifications which render men worthy of favours, are the same which make them desirous to acknowledge them. There may be as much generosity showed in the handsome acknowledgment of a kindness, as their is in conferring of that which deserves such acknowledgment.

It is a good rule for every one who has a competency of fortune, to lay aside a certain proportion of his income, for pious and charitable uses ; he will then always give easily and cheerfully.

History reports of *Titus*, the son of *Vespasian*, that he never suffered a man to depart with discontent out of his presence.

it is part of a charitable man's epitaph, *What I*

possessed is left to others · what I gave away, remains with me.

Cyrus, the first Emperor of Persia, obtained a victory over the Assyrians; and after the battle, was so sensibly touched with seeing the field covered with dead bodies, that he ordered the same care to be taken of the wounded Assyrians, as of his own soldiers, saying, They are men as well as we, and are no longer enemies, when once they are vanquished.

Rutilus, was told in his exile, that for his comfort there would be ere long, a civil war, which would bring all the banished men home again. God forbid! said he; for I had rather my country should blush for my banishment, than mourn for my return,

Caius, a nobleman of Rome, who was thrice consul; when he had beaten *Pyrrhus*, king of Epirus, and drove him out of Italy, he divided the land, distributing to every man four acres, and reserved no more for himself; saying, That none ought to be a general, who could not be content with a common soldier's share; and that he had rather rule over rich men, than be rich himself.

Sesostris, king of Egypt, having his chariot drawn by four kings, who were his captives, one of them had his eye continually on the chariot wheel; whereupon *Sesostris* asked, What he meant by it? He answered, As often as I behold the turning of the wheel (in which that part which is now lowest is presently highest, and the highest presently lowest) it puts me in mind of our fortune. Whereat *Sesostris* being moved, gave them their liberty.

The words of *Lewis XII* of France, showed a great and noble mind; who being advised to punish those that had wronged him before he was king, answered; It is not becoming a king of France to avenge injuries done to a duke of Orleans.

He that is noble-minded, has the same concern for his own fortune, that every wise man ought to have, and the same regard for his friend, that every good man really has. His easy graceful manner of obliging carries as many charms as the obligation itself; his favours are not extorted from him by importunity; are not the late rewards of long attendance and expectation; but flow from a free hand and open heart.

A man advanced to greatness, who makes others find their fortune in his, joins a great merit to a great happiness.

There is no character more deservedly esteemed, than that of a country gentleman, who understands the station in which heaven and nature have placed him. He is a father to his tenants, a patron to his neighbours, and is more superior to those of lower fortune, by his benevolence, than his professions. He justly divides his time between solitude and company; so as to use the one for the other: his life is employed in the good offices of an advocate, a referee, a companion, a mediator, and a friend.

Ingratitude is, of all crimes, that which we are to account the most venial in others, and the most unpardonable in ourselves.

The ungrateful, says *Xenophon*, are neither fit to serve the gods, their country, nor their friends.

Without good nature and gratitude, men had as well live in a wilderness, as in a civil society.

Friendship is a medicine for all misfortune : but ingratitude dries up the fountain of all goodness.

He who receives a good turn, should never forget it : he who does one, should never remember it.

Cato boasts of this as the great comfort and joy of his old age, That nothing was more pleasant to him, than the consciousness of a well spent life, and the remembrance of many benefits and kindnesses done to others.

It is the character of an unworthy nature to write injuries in marble, and benefits in dust.

He that preaches gratitude, pleads the cause both of God and man ; for without it we can be neither sociable nor religious.

So long as we stand in need of a benefit, there is nothing dearer to us ; nor any thing cheaper, when we have received it.

It is the glory of gratitude, that it depends only on the will ; If I have a will to be grateful, says *Seneca*, I am so.

An anticipated favor has two perfections : one is the promptitude of it, which obliges the receiver to greater gratitude : and the other, in that the same gift, which coming later, would be a debt, by anticipation is a pure benefit.

True honor, as defined by *Cicero*, is *the concurrent approbation of good men* ; such only being fit to give true praise, who are themselves praiseworthy.

Nobility is to be considered only as an imaginary distinction, unless accompanied with the practice of those generous virtues by which it ought to be obtained. Titles of honor, conferred upon such as have no personal merit to deserve them, are at best but the royal stamp set upon base metal.

Great qualities make great men. Who, says *Seneca*, is a gentleman ? The man, whom nature has disposed, and as it were cut out for virtue ; this man is well born indeed ; for he wants nothing else to make him noble, who has a mind so generous, that he can rise above, and triumph over fortune, let his condition of life be what it will.

It is true greatness that constitutes glory, and

virtue is the cause of both ; but vice and ignorance taint the blood ; and an unworthy behaviour degrades and disennobles a man more than birth and fortune aggrandize and exalt him.

Virtue is the surest foundation both of reputation and fortune, and the first step to greatness is to be honest.

He that boasts of his ancestors, confesses he has no virtue of his own. No other person has lived for our honour ; nor ought that to be reputed ours, which was long before we had a being ; for what advantage can it be to a blind man, that his parent had good eyes.

It was a fine compliment made to the emperor *Vespasian* : Greatness and majesty have changed nothing in you but this, that your power to do good should be answerable to your will.

It is mentioned in history to the honor of the emperor *Alexander Severus*, that he would in no case permit offices to be sold : For, said he, he who buys must sell : I will not indure any merchandise of authority, which, if I tolerate, I cannot afterward condemn ; and I shall be ashamed to

punish him who sold what I permitted him to buy.

Men must have public minds, as well as salaries or they will serve private ends at the public cost. It was Roman virtue, that raised the Roman glory.

It was a saying of *Bias*, Magistracy discovers what a man is. For as empty vessels, though they have some crack in them, while they are empty, do not discover their flaws : but when they are filled with liquor, immediately show their defects ; so happens it with ill-disposed and corrupt minds, which seldom discover their vices, till they are filled with authority.

A hero should have all good qualities united in him, without affecting any. For what need has a great man of any foreign aid to promote the regard that is due to his merit, when a certain air of noble simplicity, and forgetfulness of his own grandeur, will not fail to attach the public attention : since shutting his eyes upon himself is an infallible way to open all the world's upon him ?

If favor places a man above his equals, his fall places him below them.

It is with followers at court, as with followers on the road, who first bespatter those that go before, and then tread on their heels.

The prepossessions of the vulgar for men in power and authority are so blind, and they are generally so admired in every thing they do, that if they could bethink themselves of being good, the multitude would in a manner idolise them. But, as *Gracian* observes, when excellence concurs with high birth and fortune, it passes for a prodigy.

The greater a man is in power above others, the more he ought to excel them in virtue ; wherefore *Cyrus* said. That none ought to govern, who was not better than those he governed.

All things have some kind of standard, by which the natural goodness of them is to be measured. We do not therefore esteem a ship to be good, because it is curiously carved, painted and gilded ; but because it is fitted for all the purposes of navigation, which is the proper end of a ship. It would be so likewise in our esteem of men, who are not so much to be valued for the grandeur of their estates or titles, as by their inward goodness and excellence

It is not, it seems, within the rules of good breeding, to tax the vices of persons of quality ; as if the commandments were made only for the vulgar.

He that depends wholly upon the worth of others, ought to consider, that he has but the honor of an image ; and is worshipped, not for his own sake, but upon the account of what he represents. It is a sign a man is very poor, when he has nothing of his own to appear in, but is forced to patch up his figure with the relics of the dead, and rifle tomb-stones and monuments for reputation.

It is not the place, says *Cicero*, that makes the person, but the person that makes the place honorable.

Nothing is more odious than the practice of those great men, who with fine looks and promises make one hope for services they never mean to perform. *Find out something wherein I can serve you*, says a court minion : and then, upon the discovery he lays hold on it to some other purpose.

Great men are generally for making what they

do real favors : for should they prefer the deserving only, it would be like paying a debt, not doing a favor.

No government can flourish, where the morals and manners of the people are corrupted, for, as *Tully* observes, take but away the awe of religion, all that fidelity and justice, so necessary to the keeping up human society, must perish with it.

The best instruments of good government are good counsellors. He that is not wise of himself, can never be well counselled.

Passive obedience, unlimited power, and indefeasible right, seem to have something of a venerable meaning in them ; whereas in reality they only imply, that a king has a right to be a tyrant ; and that the people are obliged in conscience to be slaves.

The *Rabbins* had a saying, that if the sea was ink, and the earth parchment, they would not be sufficient to describe and contain the praises of liberty.

Who could have greater honor than *Agésilas*

king of Sparta had, who was fined by the *Ephors* for having stolen the hearts of the people to himself? Of whom it is said, that he ruled his country by obeying it.

Henry III, of France, asking those about him, what it was that the duke of Guise did to charm and allure every one's heart : received this answer ; Sire, the duke de Guise does good to all the world without exception, either directly by himself or indirectly by his recommendations : he is civil, courteous, liberal : has always some good to say of every body, but never speaks evil of any : and this is the reason he reigns in men's hearts, as absolutely as your majesty does in your kingdom.

Though a honorable title may be conveyed to posterity, yet the ennobling qualities which are the soul of greatness, are a sort of incommunicable perfections, and cannot be transferred. Indeed, if a man could bequeath his virtues by will, and settle his sense and learning upon his heirs, as certainly as he can his lands, a brave ancestor would be a mighty privilege.

Title and ancestry render a good man more illustrious, but an ill one more contemptible :

Vice is infamous, though in a prince, and virtue honourable, though in a peasant.

The *Athenians* raised a noble statue to the memory of *Esop*, and placed a slave on a pedestal, that men might know the way to honour was open to all.

Men in former ages, though simple and plain, were great in themselves, and independent of a thousand things, which are since invented to supply perhaps that true greatness, which is now extinct.

There is a nobility without heraldry. Though I want the advantage of a noble birth, said *Marius*, yet my actions afford me a greater one; and they who upbraid me with it, are guilty of an extreme injustice, in not permitting me to value myself upon my own virtue, as much as they value themselves upon the virtue of others.

There is no true glory, no true greatness, without virtue; without which we do but abuse all the good things we have, whether they be great or little; false or real. Riches make us either covetous or prodigal: fine palaces make us

despise the poor and poverty : a great number of domestics flatter human pride, which uses them like slaves : and a high pedigree makes a man take up with the virtues of his ancestors, without endeavouring to acquire any himself.

He who treats men ingenuously, and converses kindly with them, gains a good esteem with a very easy expence.

Good-nature is more agreeable in conversation than wit; and gives a certain air to the countenance, which is more amiable than beauty.

There is no man but delights to be questioned in his own profession ; when, moved by others, he may seem to publish his knowledge without ostentation.

It is ungenerous to give a man occasion to blush at his own ignorance in any one thing, who perhaps may excel us in many.

Superlative commendations, beside bringing in question the sincerity of the speaker, often gives

offence to the hearer, and do no credit to the person commended.

Instructions are entertained with better effect, when they are not too personally addressed. We may with civility glance at, but cannot without rudeness and ill manners stare upon, the faults and imperfections of any man.

Discretion of speech is more than eloquence ; and to speak agreeable to him with whom we converse, is more than to speak in exact order.

The value of things is not in their size, but quality ; and so of reason, which, wrapped in few words, has the greater weight.

The greatest wisdom of speech is to know when, and what, and where to speak ; the time, matter manner : the next to it, is silence.

Some are so slow of speech and so very dull, that their heads may be compared to an alembic, which gives you drop by drop an extract of the simples in it.

It is common with some men to swear, only to fill up the vacuities of their empty discourse.

Common swearing argues in a man a perpetual distrust of his own reputation ; and is an acknowledgment, that he thinks his bare word not to be worthy of credit.

There are few persons to be found, but are more concerned for the reputation of wit and sense, than honesty and virtue.

He that sets no value upon a good repute, is as careless of the actions that produce it.

A man that is desirous to excel, should endeavour it in those things that are in themselves most excellent.

Fame is like a river, that bears up things light, and drowns those that are weighty and solid.

The coin that is most current among mankind, is *flattery* : the only benefit of which is, that by hearing what we ought not, we may be instructed what we ought to be.

We should be careful to deserve a good re-

putation, by doing well ; and, when that care is once taken, not to be over anxious about the success.

Princes are seldom dealt truly with, but when they are taught to ride the great horse ; which knowing nothing of dissembling, will as soon throw an Emperor as a groom.

No man should be confident of his own merit. The best err, and the wisest are deceived.

Our good qualities often expose us to more hatred and persecution, than all the ill we do.

Praise from the common people is generally false, and rather follows vain persons than virtuous.

The common people are but ill judges of a man's merits ; they are slaves to fame ; their eyes are dazzled with the pomp of titles, large retinue, &c., and then no wonder, if they bestow their honours on those who least deserve them.

Wherever there is flattery, there is always a fool in the case : if the parasite be detected, it falls to his share ; if he be not, to his whom he deludes.

It is frequent with many, upon every trivial matter, to pawn their reputation : a most inconsiderate thing ! For what is so often lent, and passes so many hands upon every occasion, cannot but lose much of its value.

Great and good men will rather look for their characters in the writings and precepts of philosophers, than in the hyperboles of flatterers : for they know very well, that wise books are always true friends.

If we would perpetuate our fame or reputation, we must do things worth writing, or write things worth reading,

There are two sorts of enemies inseparable from almost all men, but altogether of men of great fortunes : the *flatterer* and the *liar* : one strikes before, the other behind ; both insensibly, both dangerously.

No species of falsehood is more frequent than flattery, to which the coward is betrayed by fear, the dependent by interest, and the friend by tenderness.

Some men think they can never set a just value

on themselves, without the unjust contempt of others ; and yet will perform all acts of the most supererogating civility to those above them ; which is generally made up of such hollow professions. such gross flatteries, as are worse than reproaches.

He that rebukes a man, shall afterward find more favour, than he that flatters with his tongue.

Men are not to be judged by their looks, habits, and appearances : but by the character of their lives and conversations, and by their works. It is better that a man's own works, than that another man's words should praise him.

When commended, examine impartially your own deserts : and if you find not what is said, note that tongue for the instrument of flattery. Know thyself, says *Bias* ; so shall no flatterer deceive thee.

Many take less care of their conscience than their reputation. The religious man fears, the man of honour scorns to do an ill action.

Satisfaction can nowhere be placed but in a just sense of our own integrity, without regard to the opinion of others.

Reputation is often got without merit and lost without a crime.

It is said of *Agricola*, that he never gloried in any thing he did ; but, as an agent, referred the good success of his fortune to the person that employed him ; and so by his discretion and modesty freed himself from envy, and lost no part of his deserved praise.

It is a thing exceeding rare to distinguish virtue and fortune. The most impious if prosperous, are always applauded ; the most virtuous, if unprosperous are sure to be despised.

There is no such flatterer, as is a man's self ; and there is no such remedy against flattery of a man's self, as the liberty of a friend.

The flatterer is not often detected ; for a honest mind is not apt to suspect, and no one exerts the power of discernment with much vigour when self-love favours the deceit.

I frequent the company more of those who find fault with me, says *Montaigne*, than those that flatter me ; and am proud of a conquest gained

over myself, when I submit to the force of my adversary's reason, than I am pleased with a victory obtained over him by reason of his weakness.

There are no snares so dangerous as those that are laid for us under the name of good offices. The Greeks said, that flatterers never lift a man up, but as the eagle does the tortoise, to get something by his fall.

The philosopher *Bias*, being asked, what animal he thought the most hurtful? replied, that of wild creatures, a *tyrant*; and of tame ones, a *flatterer*.

Men of mean qualities show but little favour to great virtues. A lofty wisdom offends an ordinary reason.

Superiority in virtue is the most unpardonable provocation that can be given to a base mind. Innocence is too amiable to be beheld without hatred; and it is a secret acknowledgment of merit, which the wicked are betrayed into, when they pursue good men with violence. This behaviour visibly proceeds from a consciousness in them, that other people's virtue upbraids their own want of it.

It was said of the good emperor *Severus*, as well as of *Augustus*, that he should never have been born, or that he never should have died.

What is public esteem, but the opinion of many men in general, who are not much valued in particular. The judgment which the world makes of us, is of no manner of use to us ; it adds nothing to our souls or bodies, nor lessens any of our miseries. Let us constantly follow reason, says *Montaigne* ; and let the public approbation follow us the same way if it pleases.

How satirical is that praise, which commends a man for virtues, that all the world knows he has not ! Excessive praises excite curiosity, and incite to envy ; so that if merit answer not the value that is set upon it (as it commonly happens) general opinion revolts from the impostor, and makes the flatterer and flattered both ridiculous.

There is this good in commendation, that it helps to confirm men in the practice of virtue. No obligation can be of more force, than to render to eminent virtue its due merits.

The character of the person who commends you

is to be considered, before you set a value upon his esteem. The wise man applauds him whom he thinks most virtuous ; the rest of the world him who is most wealthy.

It is better, said *Antisthenes*, to fall among crows, than flatterers ; for those only devour the dead, these the living.

When the *Athenians* pulled down the statues of *Demetrius Valerius*, they cannot, he said, deprive me of those virtues that caused them to be erected.

It is very strange, that no estimate is made of any creature, except ourselves, but by its proper qualities. He has a magnificent house, or so many thousand pounds a year, is the common way of estimating men ; though these things are only about them, not in them, and make no part of their character.

It was elegantly said in a letter to cardinal *Rich-lieu*—My lord, as there was heretofore a valiant man who could not receive any wounds, but on the scars of those he had already received ; so you cannot be praised, but by repetitions ; seeing that

truth, which has its bounds, has said for you, whatever falsehood, which knows no bounds, has invented for others.

Pythagoras used to say, that those who re-proved us, were greater friends to us, than those who flattered us.

Fortune and futurity are not to be guessed at ; and fame does not always stand upon desert and judgment.

Flatter not, nor be thou flattered. Follow the dictates of your reason, and you are safe.

Honours, monuments, and all the works of vanity and ambition, are demolished and destroyed by time ; but the reputation of wisdom is venerable to posterity.

Wisdom is better without an inheritance, than an inheritance without wisdom.

He that gets an estate, will keep it better than he that finds it.

Riches cannot purchase worthy endowments; they make us neither more wise, nor more healthy. None but intellectual possessions are what we can properly call our own.

It is observed of gold, by an old epigrammatist, that to have it, is to be in fear, and to want it, to be in sorrow.

There is more money idly spent to be laughed at, than for any one thing in the world, though the purchasers do not think so.

Too much wealth is generally the occasion of poverty. He whom the wantonness of abundance has once softened, easily sinks into neglect of his affairs; and he that thinks he can afford to be negligent, is not far from being poor.

To keep a full table is a way to extend one's acquaintance, but no sure one to procure friends. Feasting makes no friendship.

All worldly pleasure is correspondent to a like measure of anxiety.

A great fortune in the hands of a fool is a great

misfortune. The more riches a fool has, the greater fool he is.

Not to desire pleasures is equivalent to the enjoyment of them. I see no greater pleasure in this world, said *Tertullian*, than the contempt of pleasure.

It is remarkable, that among those that place their happiness in sense, they are the most miserable that seem to be the happiest.

How despicable is his condition, who is above necessity, and yet shall resign his reason, and his integrity, to purchase superfluities !

The luxurious live to eat and drink ; but the wise and temperate eat and drink to live.

Among the ancient *Romans*, there was a law kept inviolably, that no man should make a public feast, except he had before provided for all the poor of his neighbourhood.

The more servants a man keeps, the more spies he has upon him. That any man should make work for so many, or rather keep them from work,

to make up a train, has a levity and luxury in it very surprising,

Democritus laughed at the whole world, but at nothing more in it, than people's pursuit of riches and honour.

Vice is covered by wealth, and virtue by poverty.

It is more honorable not to have, and yet deserve ; than to have, and not deserve.

The little value Providence sets on riches, is seen by the persons on whom they are generally bestowed.

It is commonly seen, that the more mankind are favoured with the gifts of fortune, the less they are disposed to assist those that are destitute.

Wealth cannot confer greatness ; for nothing can make that great, which the decree of nature has ordained to be little. The bramble may be placed in a hotbed, but can never become an oak.

The little soul that converses no higher than the

looking-glass, and a fantastic dress, may help to make up the show of the world ; but must not be reckoned among the rational inhabitants of it.

The memory of good and worthy actions gives a quicker relish to the soul, than ever it could possibly take in the highest enjoyments of youth.

The necessities of the body are the proper measure of our care for the things of this life ; but if we once leave this rule, and exceed those necessities, then are we carried into all the extravagances in the world.

It was a fine answer of *Diogenes*, who being asked in mockery, why philosophers were the followers of rich men, and not rich men of philosophers ; replied, because the one knew what they had need of, and the other did not.

Though want is the scorn of every wealthy fool, an innocent poverty is yet preferable to all the guilty affluence the world can offer.

Aristotle wondered at nothing more than at this, that they were thought richer who had superfluous things, than they who had what were profitable and necessary.

From the manner of men bearing their condition we often pity the prosperous, and admire the unfortunate.

So stupid and brutish, so worthless and scandalous, are too many seen in this degenerate age, that grandeur and equipage are looked upon as more indispensable than Charity; and those creatures, which contribute merely to our pomp, or our diversion, are more tenderly and sumptuously maintained, than such as are in necessity among ourselves,

Those persons, says *Tacitus*, are under a mighty error, who know not how to distinguish between liberality and luxury. Abundance of men know how to squander that do not know how to give,

We are come to such an extraordinary pitch of politeness, that the affection of being gay, and in fashion, has very near taken from us our good sense, and our religion.

The *vain* is the most distinguished son of folly. In what does this man lay out the faculties of an immortal soul? That time on which depends eternity? That estate which, well disposed of, might,

in some measure, purchase heaven ? What is his serious labour, subtle machination, ardent desire, and reigning ambition ?—*To be seen*. This ridiculous, but true answer, renders all grave censure almost superfluous.

What if a body might have all the pleasures in the world for the asking ? Who would so unman himself, as by accepting of them, to desert his soul, and, become a perpetual slave to his senses ?

All worldly happiness consists in opinion.

The temperate man's pleasures are durable, because they are regular : and all his life is calm and serene, because it is innocent.

The *Egyptians* at their feasts, to prevent excesses, set a *skeleton* before their guests, with this motto, Remember, *ye* must be shortly such.

There is but one solid pleasure in life ; and that is our duty. How miserable then, how unwise, how unpardonable are they, who make that one a pain !

The consideration of the dignity and excellency

of our nature plainly informs us, how mean and unworthy it is to dissolve in luxury, softness, and effeminacy ; and how becoming it is, on the other hand, to lead a life of frugality, temperance and sobriety.

Some by wit may get wealth ; but none by wealth can purchase wit.

A good man will love himself too well to lose, and his neighbour also to win an estate by gaming. Love of gaming corrupts the best principles in the world.

Among many other evils that attend gaming, are these: *loss of time ; loss of reputation ; loss of health ; loss of fortune ; loss of temper ; ruin of families ; defrauding of creditors ; and what is often the effect of it, the loss of life itself.*

There is no remark more common among the ancient historians, than that, when the state was corrupted with avarice and luxury, it was in danger of being betrayed or sold.

If they who affect an outward show, knew how many divide their trivial taste, they would be

ashamed of themselves, and grow wiser, and bestow their superfluities in helping the needy, and befriending the neglected.

Richness of dress contributes nothing to a man of sense, but rather makes his sense inquired into. The more the body is set off, the mind appears the less.

Those men who destroy a healthful constitution of body by intemperance, and an irregular life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves.

The greatest pleasure wealth can afford us, is that of doing good. It is a happy thing, when a man's pleasure is also his perfection.

All men of estates are, in effect, but trustees for the benefit of the distressed; and will be so reckoned, when they are to give an account.

It is an insolence natural to the wealthy to affix, as much as in them lies, the character of a man to his circumstances. Take away, said *Lactantius*, pride and boasting from rich men, and there will be no difference between a poor man and a rich.

A mean estate is not to be contemned ; nor the rich, that is foolish, to be had in admiration

In the flourishing commonwealths of Greece and Rome, it was either some brave action against the enemy, or eminent justice, virtue, or ability, that raised one man above another ; wealth had no share in it.

Cast an eye into the gay world, what see we, for the most part, but a set of querulous, emaciated, fluttering, fantastical beings, worn out in the keen pursuit of pleasure ; creatures that know own, condemn, deplore, yet still pursue their own infelicity ? The decayed monuments of error ! The thin remains of what is called delight.

He only is worthy of esteem, that knows what is just and honest, and dares do it ; that is master of his own passions, and scorns to be a slave to another's : such a one, in the lowest poverty, is a far better man, and merits more respect, than those gay things, who owe all their greatness and reputation to their rentals and revenues.

Of all things this world affords us, the possession and enjoyment of wisdom alone is immortal.

A strict adherence to virtue, and a well-regulated life, renders our pleasures more solid and lasting.

If we apply ourselves seriously to wisdom, we shall never live without true pleasure, but learn to be pleased with every thing. We shall be pleased so far with wealth, as it makes us beneficial to others; with poverty, for not having much to care for; and with obscurity, for being unenvied.

There is a sweet pleasure in *contemplation*: all others grow flat and insipid upon frequent use; and when a man has run through a set of vanities, in the declension of his age, he knows not what to do with himself if he cannot *think*.

Religion is so far from barring men any innocent pleasure, or comfort of human life, that it purifies the pleasures of it, and renders them more grateful and generous; and, beside this, it brings mighty pleasures of its own, those of a glorious hope, a serene mind, a calm and undisturbed conscience, which do far outrelish the most studied and artificial luxuries.

Nothing can atone for the want of modesty and innocence; without which, beauty is ungraceful, and quality contemptible.

The liberality of nature in the person is frequently attended with a deficiency in the understanding.

Love cannot long be concealed, where it is : nor dissembled, where it is not.

Many of the misfortunes in families arise from the trifling way women have in spending their time, and gratifying only their eyes and ears, instead of their reason and understanding.

A lady who is tender of her reputation, would not be pleased to hear herself applauded for her great skill in singing and dancing. *Sallust*, speaking of *Sempronia*, a woman of great quality, but of a most abandoned character, observes, that she sung and danced with more art and grace than became a virtuous woman.

The plainer the dress, with greater lustre does beauty appear. Virtue is the greatest ornament, and good sense the best equipage,

It requires but little acquaintance with the heart, to know that woman's first wish is to be handsome ;

and that consequently the readiest method of obtaining her kindness is to praise her beauty.

How vain are such who are desirous of life, yet would avoid old age : as if it were a reproach to look old ! Tell a woman of her age, and perhaps you make her as deeply blush, as if you accused her of incontinency.

An inviolable fidelity, good humour, and complacency of temper, in a wife, outlive all the charms of a fine face, and make the decays of it invisible.

Alcibiades, being astonished at *Socrates*' patience, asked him, how he could endure the perpetual scolding of his wife : *Why*, said he *as those do who are accustomed to the ordinary noise of wheels to draw water*.

He that contemns a shrew to the degree of not descending to word it with her, does worse than beat her.

As the Poets represented the Graces under the figures of women ; so the furies too. Let a woman be decked with all the embellishments of

art . and care of nature ; yet, if boldness is to be read in her face, it blots all the lines of beauty.

Marriage is not commonly unhappy, but as life is unhappy ; and most of those who complain of connubial miseries, have as much satisfaction as their nature would have admitted, or their conduct procured, in any other condition,

He who gets a good husband for his daughter, has gained a son ; and he who meets with a bad one, has lost a daughter.

Marriage should be considered as the most solemn league of perpetual friendship ; a state from which artifice and concealment are to be banished for ever ; and in which every act of dissimulation is a breach of faith.

Though *Solomon's* description of a wise and good woman may be thought too mean and mechanical for this refined generation : yet certain it is, that the business of a family is the most profitable and the most honorable study they can employ themselves in

The surest way of governing, both a private fa-

mily, and a kingdom, is for a husband, and a prince, to yield at certain times something of their prerogative.

Women should be acquainted, that no beauty has any charms, but the inward one of the mind ; and that a gracefulness in their manners is much more engaging than that of their persons : that meekness and modesty are the true and lasting ornaments : for she that has these, is qualified as she ought to be for the management of a family, for the educating of children, for an affection to her husband, and submitting to a prudent way of living. These only are the charms that render wives amiable, and give them the best title to our respect.

There is nothing so delightful, says *Plato*, as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any design to betray, and speaks without any intention to deceive.

Truth is always consistent with itself, and needs

nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

Tricks and treachery are the practice of fools, that have not sense enough to be honest.

Nothing appears so low and mean, as lying and dissimulation; and it is observable, that only weak animals endeavour to supply by craft the defects of strength, which nature has not given them.

Truth may be expressed without art or affectation: but a lie stands in need of both.

Truth is born with us; and we must do violence to nature, to shake off our veracity.

Xenocrates was a man of that truth and fidelity that the *Athenians* gave him alone this privilege, *That his evidence should be lawful without swearing.* And it is said of *Fabricius*, that a man might as well attempt to turn the sun out of its course, as bring him to do a base or dishonest action.

It is common for men, governed by human rea-

son, to invent various exceptions, to elude the force of verity. Nothing can be more despicable and base, than for a man to speak contrary to his own knowledge and sense of things.

Between falsehood and useless truth there is little difference. As gold, which he cannot spend, will make no man rich, so knowledge, which he cannot apply, will make no man wise.

That kind of deceit which is cunningly laid, and smoothly carried on, under a disguise of friendship, is of all others the most impious and detestable.

Not to intend what you speak, is to give your heart the lie with your tongue: not to perform what you promise, is to give your tongue the lie with your actions.

Aristotle lays it down for a maxim, that a brave man is clear in his discourse, and keeps close to truth. And *Plutarch* calls lying, the vice of a slave.

There is no crime more infamous than the violation of truth; it is apparent, that men can be so-

cial beings no longer than they can believe each other. When speech is employed only as the vehicle of falsehood, every man must disunite himself from others, inhabit his one cave, and seek prey only for himself.

Nothing can be more unjust or ungenerous, than to play upon the belief of a harmless person; to make him suffer for his good opinion, and fare the worse for thinking me a honest man.

It would be more obliging to say plainly, We cannot do what is desired; than to amuse people with fair words, that often put them upon false measures.

There cannot be a greater treachery, than first to raise a confidence, and then deceive it.

There is no vice, that doth so cover a man with shame, as to be found false and perfidious.

Truth alone, without eloquence, is sufficiently powerful and persuasive: and stands in need of no studied and artificial practices to vindicate and recommend it.

Sincerity is to speak as we think; to do as we

pretend and profess; to perform and make good what we promise; and really to be what we would seem and appear to be.

I had rather, said *Lucian*, please by telling truth, than be diverting in telling tales; because, if I be not agreeable, I may be useful.

Deceit and falsehood, whatever conveniencies they may for a time promise or produce, are in the sum of life obstacles to happiness. Those who profit by the cheat distrust the deceiver, and the act by which kindness was sought puts an end to confidence.

We must not always speak all that we know; that were folly: but what a man says should be what he thinks, otherwise it is knavery. All a man can get by lying and dissembling, is, that he shall not be believed when he speaks truth.

Did men take as much care to mend, as they do to conceal their failings, they would both spare themselves that trouble which dissimulation puts them to, and gain, over and above, the commendations they aspire to by their seeming virtues.

If falsehood, like truth, had but one face only, we should be upon better terms ; for we should then take the contrary to what the liar says, for certain truth.

Though many artifices may be used to maintain falsehood by fraud, they generally lose their force by counteracting one another.

A hypocrite is under perpetual constraint : and what a torment must it be for a man always to appear different from what he really is !

No one can be in a more unhappy circumstance, than to have neither an ability to give or to take instruction.

It is impossible to make people understand their *ignorance* : for it requires knowledge to perceive it ; and therefore he that can perceive it, has it not.

There is a sort of economy in Providence that one shall excel, where another is defective, in order to make men more useful to each other, and mix them in society.

It is observed in the course of worldly things

that men's fortunes are oftener made by their tongues, than by their virtues ; and more men's fortunes overthrown thereby, than by their vice,

Wit will never make a man rich, but there are places where riches will always make a wit.

There are four good mothers, of whom are often born four unhappy daughters; truth begets hatred; prosperity, pride; security, danger; and familiarity, contempt.

Some will read over, or rather over-read a book, with a view only to find fault: like venomous spiders, extracting a poisonous quality, where the industrious bees sip out a sweet and profitable juice.

All useless misery is certainly folly, and he that feels evils before they come, may be deservedly censured ; yet surely to dread the future, is more reasonable than to lament the past. The business of life is to go forward ; he who sees evils in prospect, meets it in his way ; but he who catches it by retrospection, turns back to find it.

None are so invincible as your half witted peo-

ple; who know just enough to excite their pride, but not so much as to cure their ignorance.

Wise men mingle innocent mirth with their cares, as a help either to forget them, or overcome them : but to be *intemperate*, for the ease of one's mind, is to cure melancholy with madness.

Some see the errors and follies of mankind, and only make a jest of them : they divert and entertain themselves and others, by a comical representation of a very tragical thing ; as if no more were necessary to teach men truth and virtue, than merely to expose falsehood and vice.

Ill qualities are catching, as well as diseases ? and the mind is at least as much, if not a great deal more, liable to infection, than the body.

There needs but one bad inclination to make a man vicious ; but many good ones are necessary to make him virtuous.

They who have a honest and engaging look, ought to suffer double punishment, if they belie it in their actions.

Experience can never be infallible, because events are constantly unlike one another.

For a man to see and acknowledge his own ignorance and defects ; to pretend to no more than he really has, and is ; this single quality argues so much judgment, that there are few better testimonies to be given of it.

Experience is the best adviser ; but it is better to learn by others than our own.

We do not want precepts so much as patterns, says *Pliny* ; and example is the softest and least invidious way of commanding.

There are fewer higher gratifications than that of reflection on surmounted evils, when they were not incurred nor protracted by our fault, and neither reproach us with cowardice nor guilt.

It is a standing rule in philosophy, never to make the opinion of others the measure of our behaviour.

If you seem to approve of another man's wit, he will allow you to have judgment.

Pleasure and pain, though the most unlike that can be, are yet so contrived by nature, as to be constant companions ; and it is not amiss to observe, that the same motions and muscles of the face are employed both in laughing and crying.

Small transgressions become great by frequent repetition ; as small expences, multiplied, insensibly waste a large revenue.

The remembrance of a crime committed in vain, has been considered as the most painful of all reflections.

At twenty years of age the will reigns ; at thirty the wit ; and at forty the judgment.

It is easier to preserve health than to recover it ; and to prevent diseases, than to cure them.

As no man lives so happy, but to some his life would seem unpleasant ; so we find none so miserable, but one shall hear of another that would change calamities with him.

A talkative fellow, willing to learn of *Isocrates*, he asked him double his usual price ; because,

said he, I must both teach him to speak, and to hold his tongue.

He that is shamed to be seen in a mean condition, would be proud of a splendid one.

If I had money, says *Socrates*, I would buy me a cloak. They that knew he wanted one, should have prevented the very intimation of that want.

It is commonly said, that the justest dividend nature has given of her favours, is that of sense ; for there is none that is not contented with his share.

It is as great a point of wisdom to hide ignorance, as to discover knowledge.

Singularity, as it implies a contempt of general practice, is a kind of defiance, which justly provokes the hostility of ridicule. He therefore who indulges peculiar habits, is worse than others, if he be not better.

To know how to forget is a happiness, rather than an art. Those things are generally best remembered, which ought most to be forgot.

Sometimes the remedy of an evil consists in forgetting it; and that time it is we commonly forget the remedy.

The most provident have commonly more to spare than men of great fortunes.

There is no course of life so weak, as that which is carried on by exact rule and discipline. The least debauch to such a man will ruin him.

Difficulty of achievement stupifies the sluggard, advises the prudent, terrifies the fearful, animates the courageous.

Honesty is silently commended even by the practice of the most wicked; for their deceit is under its colour.

A good cause makes a courageous heart. They that fear an overthrow, are half conquered.

The world can never be so bad, but a honest man will at one time or other be thought good for something.

A tree that is every year transplanted, will never

bear fruit; and a mind that is always hurried from its proper station, will scarce do good in any.

There is as much difference between wit and wisdom, as between the talent of a buffoon and a statesman; and yet, in the ordinary course of the world, one passes often for the other.

The pride of wit and knowledge is often mortified, by finding that they confer no security against the common errors which mislead the weakest and meanest of mankind.

We can no more correct all ill opinions in the world, than heal all the distempers that are in it.

There is as much wisdom in bearing with other people's defects, as in being sensible of their good qualities; and we should make the follies of others rather a warning and instruction to ourselves, than a subject of mirth and mockery of those that commit them.

When we commend good and noble actions, we make them in some measure, our own.

When a man owns himself to be in an error, he

does but tell you in other words, that he is wiser than he was.

There is no contending with necessity; and we should be very tender how we censure those that submit to it. It is one thing to be at liberty to do what we will, and another thing to do what we must.

Fortune is never more deceitful, than when she seems most to favour. He that is rich to-day may be poor to-morrow.

As dreams are the fancies of those that sleep. so fancies are but the dreams of men awake.

Cato observed, that wise men learn more by fools, than fools by wise men; for they see their weakness to avoid it; these consider not their virtues to imitate them.

It is the intention, morally speaking, that makes the action good or bad; and even brutes themselves will put a difference between harms of illwill and a mischance.

We read of an astrologer, that foretold his own

end to the very day and hour : He lived perfectly in health till the last minute of his time, and then hanged himself for the honour of his prediction.

Money makes not so many true friends, as it makes enemies.

He that contends with natural aversions, doth the same thing as if he undertook to cure incurable diseases.

It is not so painful to a honest man to want money, as it is to owe it.

It is better to suffer without a cause, than that there shall be a cause for our suffering.

The less wit a man has, the less he knows that he wants it.

To tell our own secrets is generally folly, but that folly is without guilt. To communicate those with which we are entrusted, is always treachery, and treachery for the most part combined with folly.

He that hinders not a mischief, when it is in his power, is guilty of it.

There is no rule that is not liable to some exception or other, saving that very rule itself.

He that has fewest faults, has constructively none at all, because it is a common case : but no man has more faults, than he that pretends to have none.

We may hate men's vices, without any ill-will to their persons ; but we cannot help despising those that have no kind of virtue to recommend them.

Though an action be ever so glorious in itself, it ought not to pass for great, if it be not the effect of wisdom and good design.

When two persons compliment one another with the choice of any thing, each of them generally gets that which he likes least.

It was a maxim with *Cesar*, that we ought to reckon we have done nothing, so long as any thing remains to be done.

Too austere a philosophy makes few wise men ; too rigorous politics, few good subjects ; too hard a religion, few religious persons. whose devotion is of long continuance.

How different soever men's fortunes may be, there is always something or other that balances the ill and the good, and makes all even at last.

He that would be sure to have his business well done, must either do it himself, or see the doing of it.

Men of indifferent parts are apt to condemn every thing above their own capacity. He must be a very unfit judge of wit, who innocently believes, that he has himself as much as any man needs to have.

A great many people are fond of books, as they are of furniture ; to dress and set off their rooms, more than to adorn and enrich their minds.

If a man cannot find ease within himself, it is to little purpose to seek it any where else.

Those are presumed to be the best counsels, which come from them that advise against their own interest.

Gentleness is the best way to make a man loved and respected in his family : he makes himself

contemptible, when he talks passionately to his servants, for no reason but to show his authority.

It is dangerous to attack a man you have deprived of means to escape.

There is nothing more to be wondered at, than that men who have lived long should wonder at any thing.

None but those we are nearly concerned for, or are to answer for, should make us solicitous about their conduct. The way to live easy is to mind our own business, and leave others to take care of theirs.

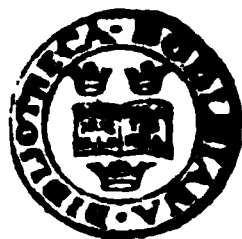
Men may give good advice; but they cannot give the sense to make a right use of it.

Advice, like physic, should be so sweetened and prepared, as to be made palatable; or nature may be apt to revolt against it.

When there are so many thousands of dangers hovering about us, what wonder is it if one comes to hit at last?

it goes a great way toward making a man faithful, to let him understand, that you think him so ; and he that does but suspect that I will deceive him, gives me a kind of right to cozen him.

Those who believe all the good spoken of themselves, and all the evil spoken of others. are unhappily mistaken on both sides.



Good counsel is cast away upon the arrogant, the self-conceited, and the stupid ; who are either too proud to take it, or too heavy to understand it.

Be not diverted from your duty by any idle reflection the silly world may make upon you ; for their censures are not in your power, and consequently should not be any part of your concern.

Rest satisfied with doing well, and leave others to talk of what they please.

Pitch upon that course of life which is the most excellent ; and custom will render it the most delightful.

Never defer that till tomorrow, which you can do to-day. Never do that by proxy, which you can do for yourself.

Be always at leisure to do good ; never make business an excuse to decline the offices of humanity.

Whatever you dislike in another person, take care to correct in yourself, by the gentle reproof of a better practice.

Hear not ill of a friend, nor speak any of an enemy. Believe not all you hear, nor report all you believe.

Imprint this maxim deeply in your mind, that there is nothing certain in this human and mortal state ; by which means you will avoid being transported with prosperity, and being dejected in adversity.

If your means suit not with your ends, pursue those ends which suit with your means.

Make yourself agreeable as much as possible to all ; for there is no person so contemptible, but

that it may be in his power to be your best friend, or worst enemy.

Defer not charities till death ; he that doth so, is rather liberal of another man's, than of his own.

Reckon upon benefits well placed, as a treasure that is laid up ; and account thyself the richer for that which thou givest a worthy person.

In the morning, think what thou hast to do, and at night, ask thyself what thou hast done.

Learn the art of entertaining thyself alone, without being weary or melancholy ; and then thou wilt not be much put to it for want of recreation and company.

Account it no disgrace to be censured of those men, whose favours would be no credit to thee. Thou thyself only knowest what thou art ; others only guess at thee : rely not therefore on their opinions ; but stick to thine own conscience.

In all the affairs of human life, let it be your care, not to hurt your mind, nor offend your judgment.

Think before you speak, and consider before you promise. 'Take time to deliberate and advise; but lose no time in executing your resolutions.

Let not your zeal for a cause push you into a hazardous engagement. Set bounds to your zeal by discretion, to error by truth, to passion by reason, to divisions by charity.

Never expect any assistance or consolation in your necessities from drinking companions.

Strive not with a man without cause. Blame not before thou hast examined the truth. Debate thy cause with thy neighbour himself, and discover not a secret to another.

Endeavour to make peace among thy neighbours: it is a worthy and reputable action, and will bring greater and juster commendations to thee, and more benefit to those with whom thou conversest, than wit or learning, or any of those so much admired accomplishments.

Whenever you discourse, confine yourself to such subjects as are necessary, and express your sense in as few words as you can.

Be not easily exceptious, nor rudely familiar ; the one will breed contention, the other contempt.

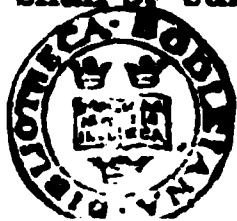
Take not pleasure in much good cheer, neither be tied to the expence thereof. Banquet not upon borrowing. If thou be the master of a feast, lift not thyself up ; but be among them as one of the rest.

Prefer solid sense to wit ; never study to be diverting without being useful ; let no jest intrude upon good manners ; nor say anything that may offend modesty.

Never triumph over any man's imperfection ; but consider, if the party, taxed for his deficiency in some things, may not likewise be praised for his proficiency in others.

In marriage, prefer the person before wealth, virtue before beauty, and the mind before the body ; then you have a wife, a friend, and a companion.

He who will take no advice, but be always his own counsellor, shall be sure to have a fool for his client.



In all differences, consider that both you and your enemy are dropping off; and that ere long your very memories will be extinguished.

Give not over thy mind to heaviness: the gladness of the heart is the life of man; and the joyfulness of a man prolongeth his days. Remove sorrow far from thee; for sorrow has killed many, and there is no profit therein; and carefulness bringeth age before the time.

To be free minded and cheerfully disposed at the hours of meat, and of sleep, is one of the best precepts for long life.

Be slow in choosing a friend, and slower to change him; courteous to all; intimate with few; slight no man for his meanness, nor esteem any for their wealth and greatness.

Whether young or old, think it not too soon, or too late, to turn over the leaves of your past life; and consider what you would do, if what you have done were to do again.

They were three good lessons which the bird in the fable gave the fowler for his release. Not

to lose a certainty for an uncertainty ; not to give credit to things beyond probability ; not to grieve for that which is past remedy.

Boast not of thyself, for it shall bring contempt upon thee ; neither deride another, for it is dangerous.

From the experience of others, do thou learn wisdom ; and from their failings, correct thine own faults.

Refuse the favours of a mercenary man, they will be a snare unto thee, and thou shalt never be quit of the obligation.

Use not to-day what to-morrow may want ; neither leave that to hazard, which foresight may provide for, or care prevent.

Work while it is called to-day, for you know not how much you may be hindered to-morrow. One to-day is worth two to-morrows.

No man can be provident of his time, that is not prudent in the choice of his company.

The advantage of living does not consist in length of days, but in the right improvement of them. As many days as we pass without doing some good, are so many days entirely lost.

To come but once into the world, and trifle away our right use of it, making that a burden, which was given for a blessing, is strange infatuation.

There is but little need to drive away that time by foolish divertisements, which flies away so swiftly of itself ; and, when once gone, is never to be recalled.

Time ought, above all other kinds of property, to be free from invasion : and yet there is no man who does not claim the power of wasting that time which is the right of others.

Of all the diversions of life, there is none so proper to fill up its empty spaces, as the reading of useful and entertaining authors ; and, with that, the conversation of a well chosen friend.

A man of letters never knows the plague of

idleness; when the company of his friends fail him, he finds a remedy in reading, or in composition.

He that is well employed in his study, though he may seem to do nothing, does the greatest things yet of all others: he lays down precepts for the governing of our lives, and the moderating of our passions; and obliges human nature, not only in the present, but in all succeeding generations.

He that follows his recreation instead of his business, shall in a little time have no business to follow.

None but a wise man can employ leisure well; and he that makes the best use of his time, has none to spare.

Employ your time well, if you mean to gain leisure; and, since you are not sure of a minute, throw not away an hour.

Leisure, is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never; for a life of leisure, and a life of laziness, are two things.

Of all poverty, that of the mind is most deplorable.

If time be of all things the most precious, wasting time must be the greatest prodigality, since lost time is never found again, and what we call time enough, always proves little enough.

Some men are exceedingly diligent in acquiring a vast compass of learning; some in aspiring to honours and preferments; some in heaping up riches; others are intent upon pleasures and diversions; hunting, or play, vain contrivances, to pass away their time: others are taken up in useless speculations; others set up for men of business, and spend all their days in hurry and noise: but amid this variety, *few apply themselves to the wisdom, which should direct their lives.*

There is a vast difference between the *dull* person that is really so, and the *thinking* person that seems so: though both are not good company for others, yet the latter is excellent company to himself.

Solitude relieves us when we are sick of company; and conversation when we are weary of being alone.

As too long a retirement weakens the mind, so too much company dissipates it.

By *reading* we enjoy the dead, by *conversation*, the living, and by *contemplation*, ourselves: reading enriches the memory, conversation polishes the wit, and contemplation improves the judgment: of these, reading is the most important, as it furnishes both the others.

In solitude, if we escape the example of bad men, we likewise want the counsel and conversation of the good.

True happiness is of a retired nature, and an enemy to pomp and noise: it arises, in the first place, from the enjoyment of one's self; and in the next, from the friendship and conversation of a few select companions.

He who sets up for forgiving all injuries, will have nothing else to do. He who appears to be weak, will be often imposed on. And he who pretends to extraordinary shrewdness, invites deceivers to try their talent upon him. Therefore a little spirit, as well as sagacity, is necessary to be upon even terms with the world.

It is very difficult to interfere in other people's quarrels, or concerns of any kind, without suffering from it one way or the other. The wisest men are always the most cautious of such interpositions, well knowing how little good is to be done, and what a risk one runs. Even when advice is asked, it is very often without any intention of following it. And the only consequence of giving one's sentiments freely, is disobliging.

There is hardly an employment in life so mean, that will not afford a subsistence if constantly applied to. And it is only by dint of indefatigable diligence, that a fortune is to be got in business. An estate got by what is commonly called a lucky hit, is a rare instance; and he who expects to have his fortune made in that way, is much about as rational as he, who should neglect all probable means of living, on the hopes that he should some time or other find a treasure. The misfortune of indolence is, That there is no such thing as continuing in the same condition without an income of one kind or other. If a man does not bestir himself, poverty must overtake him at last. If he continues to give out for the necessary charges of life and will not take pains to gain somewhat to supply his out-givings, his funds must at length

come to an end, and misery come upon him at a period of life, when he is least able to grapple with it, I mean in old age, if not before.

It is generally pride and passion that engage people in quarrels and law-suits. It is the very character of a good man, that he will upon occasion, recede from the utmost rigour of what he might in justice demand. If this character were a common one, there would be few law-suits ; which whoever loves, I heartily wish him, for his instruction, the full enjoyment of all its peculiar delights, as attendance, expence, waste of time, fear, and wrangling, with the hatred of all who know his character, and the diminution of his fortune, by every suit he engages in.

Nothing shews a greater abjectness of spirit than an overbearing temper, appearing in a person's behaviour to inferiors. To insult or abuse those who dare not answer again, is as sure a mark of cowardice, as it would be to attack with a drawn sword a woman or a child. And wherever you see a person given to insult his inferiors, you may assure yourself, he will creep to his superiors ; for the same baseness of mind will lead him to act the part of a bully to those who cannot resist,

and of a coward to those who can. But though servants and other dependants may not have it in their power, to retort the injurious usage they receive from their superiors, they are sure to be even with them by the contempt they themselves have for them, and the character they spread abroad of them through the world. Upon the whole, the proper behaviour to inferiors, is, to treat them with generosity and humanity, but by no means with familiarity, on one hand, or insolence on the other.

It is with narrow-souled people as with narrow-necked bottles—the less they have in them, the more noise they make in pouring it out.

Fortunate are they who can tranquilly walk the mazes of life as the elephant those of the forest—too gentle to do injury and too powerful to fear it.

A firm faith is the best divinity ; a good life is the best philosophy ; a clear conscience the best law ; honesty the best policy ; and temperance the best physic.

Invention is the talent of youth, and judgment of age; so that our judgment grows harder to please, when we have fewer things to offer it; this goes through the whole commerce of life. When we are old, our friends find it difficult to please us, and are less concerned whether we be pleased or not.

Those men who destroy a healthful constitution of body by intemperance, and an irregular life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves.

Whatever is glorious and excellent in the world, cannot be acquired without much care and great labour. No real good, or true happiness, is given to man upon any other terms.

The worth of every thing is determined by the demand for it. In the deserts of Arabia a pitcher of cold water is of more value than a mountain of gold.

The wise and active conquer all difficulties by daring to attempt them; but sloth and folly shiver and shrink at the sight of toil and hazard, and make the impossibility they fear.

It is proper for all to remember that they ought not to raise an expectation which it is not in their power to satisfy ; and that it is more pleasing to see smoke brightening into flame, than flame sinking into smoke.

There is nothing makes a man suspect much, more than to know little : and, therefore, men should remedy suspicion by procuring to know more, and not keep their suspicion in smother.

To be angry about trifles is mean and childish ; to rage and be furious is brutish ; and to maintain perpetual wrath is akin to the practice and temper of devils ; but to prevent and suppress rising resentment is wise and glorious, is manly and divine.

Never let yourself be meanly betrayed into an admiration of a person of high rank, or fortune, whom you would despise, if he were your equal in station ; none but fools and children are struck with tinsel.

It is an employment more useful in society, to be a maker-up of differences, than a professor of astronomy. But it requires prudence to know how to come between two people who are bickering at

one another; and not have a blow from one or the other.

Wealth is not acquired as many persons suppose, by fortunate speculations and splendid enterprises, but by the daily practice of industry, frugality and economy: He who relies upon these means will rarely be found destitute, and he who relies upon any other, will generally become bankrupt. Childish, imbecile carelessness is enough to render any man poor, without the aid of a single positive vice.

Guilt though it may obtain temporal splendour, can never confer real happiness. The evil consequences of our crimes long survive their commission, and like the ghost of the murdered, for ever haunt the steps of the malefactor. The paths of virtue though seldom those of worldly greatness, are always those of pleasantness and peace.

None so little enjoy life and are such burthens to themselves as those who have nothing to do. The active only have the true relish of life. He who knows not what it is to labour, knows not what it is to enjoy.

If you truly love virtue and learning, you will

respect him who excels in them ; but, if you love only their rewards, you will envy the excellence which he has attained, because you covet the praise which he has acquired.

We ought always to deal justly, not only with those who are just to us, but likewise with those who endeavour to injure us ; and this, too, for fear, lest by rendering them evil for evil, we should fall into the same vice ; so we ought, likewise to have friendship, that is to say, humanity and good will, for all who are of the same nature with us.

Learning, if rightly applied, makes a young man thinking, attentive, and industrious ; an old man cheerful and reserved. It is an ornament in prosperity, a refuge in adversity, an entertainment at all times ; it cheers in solitude, and moderates upon the throne.

Truth is always consistent with itself, and needs nothing to help it out ; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware ; whereas a lie is troublesome, and sets a man's invention upon the rack ; and one trick needs a great many more to make it good.

Confidence, which ought to make the ties of friendship stronger, generally produces a contrary effect; so that it is a wise man's part to be reserved in this particular. But above all, we must be careful not to disclose our affairs to those who shut up theirs from us.

If you give a person, who comes to ask a favour, the mortification of a denial, do not add to it that of an affront, unless he has affronted you by his petition.

Whatever you take in hand, remember the end and you shall never do amiss,

It is very dangerous to try *experiments* in a state, unlesse extreme *necessity* be urgent, or popular *utility* be palpable. It is better for a State to connive a while at an *inconvenience* than too suddenly to rush upon a *reformation*.

There are cases in which a man would be ashamed not to have been imposed on. There is a confidence necessary to human intercourse, and without which men are often more injured by their own suspicions than they would be by the perfidy of others.

Individuals pass like shadows; but the commonwealth is fixed and stable. The difference therefore of to-day and to-morrow, which to private people is immense, to the state is nothing.

Politics ought to be adjusted, not to human reasonings but to human nature; of which the reason is but a part, and by no means the greatest part. What in the result is likely to produce evil, is politically false: that which is productive of good, politically true.

The divine image implanted in the human heart is not an isolated thought—a transient flash of light, like the kindling spark of Prometheus: nor is it a mere Platonic resemblance to the Deity—an ideal speculation of the human mind soaring beyond the range of vulgar conception. But as this likeness to God forms the fundamental principle of human existence, it is interwoven with the internal structure of human consciousness; and the triple nature of the soul is intimately connected with the principle of the divine resemblance.

Let the kingdom which hath enjoyed a long *peace* expect a hard bargain in the next *warre*:

long settled *humors* give foment to the *distemper* when it breakes forth, and prolongs the cure when it seekes remedy : no surfeit so mortall as what proceedes from the *security* of a long continued peace.

It is the part of wise *counsell* to use all meanes for the preventing *jealousie* between the King and his people, as the greatest evill in a commonwealth, and the deadliest enemy to *affection* and *obedience*. Griefes are more troublesome in the *apprehension* than in the *sense* : evils that are *felt*, are farre more cureable than those which are *feard*.

Any labour bestowed upon a worthless thing cannot be productive of fruit. A crane cannot be taught, like a parrot, “to speak ;” even by a hundred efforts.

It is great wisdom in Counsellors of State to make haste, *leisurely* ; state alterations are best *graduall* ; it is lesse danger to anticipate occasion than to forstowe it. To reape in a right season, makes a full barne and a rich farmer.

It is safer for a Prince to trust *Providence* and

a weak army, than to strengthen it with *foreign forces* ; yet, when his necessity borrows their presence to compass a *conquest*, let his wisdom purchase their absence though at a high price. He that entertains *auxiliaries*, *holds a wolfe by the ears*.

It is absurd for a man to say that he hates and despises men, but loves and honours humanity. A general without a particular, a humanity worthy of honour and love, without men who are worthy of honour and love, is a fiction of the brain, a thing that has no existence.

If a man could suddenly believe, in sincerity, that he was moral, he would be so.

The more sinful man feels himself, the more Christian he is.

Every hour comes to us charged with duty, and the moment it is past is registered how it has been spent, for or against us, in the final account which all must give of their actions.

What is that religion worth which does not sweeten the temper and reign over the heart ?

Prayer is to religion what thinking is to philosophy. To pray is to make religion.

The Bible begins gloriously with Paradise, the symbol of youth, and ends with the everlasting kingdom, with the holy city. The history of every man should be a Bible.

Where children are, there is the golden age.

When thou chidest thy wandering friend, do it secretly—in season, in love—not in the ear of a popular convention ; for oftentimes the presence of a multitude makes a man take up an unjust defence rather than fall into a just shame,

The idea of a perfect health is interesting only in a scientific point of view. Sickness is necessary to individualization.

The first rule of Christian charity is to believe no ill, if we have not seen it ; and not to publish it, if we have seen it. Besides, if he whom they would prevent you from seeing, seeks the society of good people, it is a proof he is not such a libertine as they pretend, or that he is inclined to reform. Perhaps his salvation depends upon

the good example you will set him ; therefore I would not have you reject him.

Christianity begins with natural religion, reason, and the cardinal virtues, as its foundation ; then it spiritualizes, applies them to a supernatural end, and adds to them “ faith, hope, and charity.”

Sickness, where it is not an effect produced by some excess, but is sent directly from God, is the most proper penitence to expiate our sins and errors. It scatters a wholesome bitterness over the pleasures of this life ; it shades the objects which seem to dazzle us ; it insensibly detaches us from whatever is mortal, and makes us familiar with death.

In the eyes of faith, death—far from being the destruction of man—is a second creation, much more wonderful than the first ; because, instead of those miseries with which we have been beset from our birth, we shall find in dying consolations and blessings.

If there are some disputes between you and your tenants, settle them more to their advantage

than your own : it is conformable to the advice of Jesus Christ, who orders us, if they ask our cloak, to give our coat also. All your superfluities, and even a part of your necessities, on urgent occasions, belong to the poor ; so that you will be guilty if you accumulate. These are hard truths, but the law was not made by me.

A rich fool among the wise is like a gilt empty bowl among the thirsty.

God's constancy is seen in the world's vanity and changes.

Afflictions make virtues shine with greater lustre, as stars in the darkest nights.

Company obtruded is more sad than any solitude can be.

Some remedies are worse than the disease, and some comforters more miserable than misery itself.

Be kind and obliging to all, but intimate only with the Good. Thus you will gain esteem, and offend nobody.

Esteem as friends, not only those who grieve for your adversity, but such as also do not envy you in your prosperity: for many condole with their friends who are in affliction, but look not with an easy eye on their happiness or promotion.

Look upon success annexed to our honest endeavours as the greatest blessing we can owe to God; prudence, and mature consideration, as the best we can owe to ourselves.

Time is the best cure for factions.

If one party desire to obtain any thing of the other; being in a mutuall difference, let him (if occasion will beare it) give him no time to advise himself: let him endeavour to make him see a *necessity* of suddaine *resolution*, and the *danger* of either denyall or delay: he that gives time to resolve, teaches to deny, and gives warning to prepare.

It is a necessary Providence in a Prince to encourage in his kingdome, *manufacture*, *merchandize*, *arts*, and *armes*. In manufacture lye the *vital spirits* of the body politique; in merchan-

dize, the spirits *naturall* ; in arts and armes, the *animall* : if either of these languish, the body droops : as they flourish, the body flourishes.

We cannot doubt that all the proceedings of Providence, where fully understood, will appear as equitable as now they often seem irregular.

He who formed the heart certainly knows what thoughts pass within it.

The greatest misery is to be condemned by our own hearts.

To lie down on the pillow after a day spent in temperance, in beneficence, and in piety, how great is it.

Whenever I find a fault in another, I am determined to remember two of my own.

In your most secret actions suppose that you have all the world for witnesses.

The shallow bubbling brook only frets and snarls, and makes a noise as it flows ; the deeper the river, the more silent is its course.

Do not endeavour to shine in all companies. Leave room for your hearers to imagine something within you beyond all you have said. And remember, the more you are praised, the more you will be envied.

If you would add a lustre to all your accomplishments, study a modest behaviour. To excel in any thing valuable is great ; but to be above conceit on account of one's accomplishments is greater. Consider, if you have rich natural gifts, you owe them to the divine bounty. If you have improved your understanding, and studied virtue, you have only done your duty. And thus there seems little ground left for vanity.

You need not tell all the truth, unless to those who have a right to know it all. But let all you tell be truth.

Insult not another for his want of a talent you possess : he may have others, which you want.

Praise your friends ; and let your friends praise you.

If you treat your inferiors with familiarity, expect the same from them.

Let all your jokes be truly jokes. Jestings sometimes ends in sad earnest.

If a favour is asked of you, grant it, if you can. If not, refuse it in such a manner, as that one denial may be sufficient.

Wit without humanity degenerates into bitterness. Learning without prudence into pedantry.

In the midst of mirth, reflect that many of your fellow-creatures round the world are expiring; and that your turn will come shortly. So you will keep your life uniform and free from excess.

Love your fellow-creature, though vicious. Hate vice in the friend you love the most.

Whether is the continual laughter, or the morose the most disagreeable companion?

Reproof is a medicine like mercury or opium; if it be improperly administered with respect either to the adviser or the advised, it will do harm instead of good.

Nothing is more unmannerly than to reflect on any man's profession, sect, or natural infirmity.

He who stirs up against himself another's self-love, provokes the strongest passion in human nature.

Be careful of your word even in keeping the most trifling appointment. But do not blame another for a failure of that kind, till you have heard his excuse.

Never offer advice, but where there is some probability of its being followed.

If a great person has omitted rewarding your services, do not talk of it. Perhaps he may not yet have had an opportunity. For they have always on hand expectants innumerable, and the clamorous are too generally gratified before the deserving. Besides, it is the way to draw his displeasure upon you, which can do you no good, but will make bad worse. If the services you did were voluntary, you ought not to expect any return, because you made a present of them unasked. And a free gift is not to be turned into a loan, to draw the person you have served into debt. If you have served a great person merely with a view to self-interest, perhaps he is aware of that, and rewards you accordingly. Nor can you justly complain: He owes you nothing; it was not him you meant to serve.

Fools pretend to foretell what will be the issue of things, and are laughed at for their awkward conjectures. Wise men, being aware of the uncertainty of human affairs, and having observed how small a matter often produces a great change, are modest in their conjectures.

He who talks too fast, out-runs his hearer's thoughts. He who speaks too slow, gives his hearer pain by hindering his thoughts, as a rider who frets his horse by reining him in too much.

Never think to entertain people with what lies out of their way, be it ever so curious in its kind. Who would think of regaling a circle of ladies with the beauties of *Homer's* Greek, or a company of country squires with *Sir Isaac Newton's* discoveries.

Never fish for praise : It is not worth the bait.

Do well : but don't boast of it. For that will lessen the commendation you might otherwise have deserved.

He, who is guilty of flattery, declares himself to be sunk from every noble and manly sentiment, and shews, that he thinks the person he presumes

upon, deprived of modesty, and discernment. Though flattery is so common in courts, it is the very insolence of rudeness.

To offer advice to an angry man, is like blowing against a tempest.

Too much preciseness and solemnity in pronouncing what one says in common conversation, as if one was preaching, is generally taken for an indication of self-conceit and arrogance.

Make your company a rarity, and people will value it. Men despise what they can easily have.

Value truth, however you come by it. Who would not pick up a jewel, that lay on a dung-hill?

The beauty of behaviour consists in the manner, not the matter of your discourse.

If your superior treats you with familiarity, it will not therefore become you to treat him in the same manner.

Men of many words are generally men of many puffs.

A good way to avoid impertinent and pumping enquiries, is by answering with another question. An evasion may also serve the purpose. But a lie is inexcusable on any occasion, especially, when used to conceal the truth, from one who has no authority to demand it.

To reprove with success, the following circumstances are necessary, viz. mildness, secrecy, intimacy, and the esteem of the person you would reprove.

If you be nettled with severe raillery, take care never to shew that you are stung, unless you choose to provoke more. The way to avoid being made a butt, is not to set up for an archer.

To set up for a critic is bullying mankind.

Reflect upon the different appearances things make to you from what they did some years ago and don't imagine that your opinion will never alter, because you are extremely positive at present. Let the remembrance of your past changes of sentiment make you more flexible.

If ever you was in a passion, did you not find reason afterwards to be sorry for it, and will you

again allow yourself to be guilty of a weakness, which will certainly be in the same manner followed by repentance, besides being attended with pain?

Never argue with any but men of sense and temper.

It is ill-manners to trouble people with talking too much either of yourself, or your affairs. If you are full of yourself, consider, that you, and your affairs, are not so interesting to other people as to you.

Keep silence sometimes, upon subjects which you are known to be a judge of. So your silence, where you are ignorant, will not discover you.

Some ladies will forgive silliness; but none ill-manners. And there are but few capable of judging of your learning or genius; but all of your behaviour.

Don't judge by one view of a person or thing.

Think like the wise; but talk like ordinary people. Never go out of the common road, but for somewhat.

Don't dispute against facts well established,

merely because there is somewhat unaccountable in them. That the world should be created of nothing is to us inconceivable ; but not therefore to be doubted.

There is no occasion to trample upon the meanest reptile, nor to sneak to the greatest prince. Insolence and baseness are equally unmanly.

As you are going to a party of mirth, think of the hazard you run of misbehaving. While you are engaged, do not wholly forget yourself. And after all is over, reflect how you have behaved. If well, be thankful : it is more than you could have promised. If otherwise, be more careful for the future.

Do not sit dumb in company. That looks either like pride, cunning, or stupidity. Give your opinion modestly, but freely ; hear that of others with candour ; and ever endeavour to find out, and to communicate truth.

If you have seen a man misbehave once, do not from thence conclude him a fool. If you find he has been in a mistake in one particular, do not at once conclude him void of understanding. By that way of judging, you can entertain a favourable

opinion of no man upon earth, nor even of yourself.

In mixed company, be readier to hear than to speak, and put people upon talking of what is in their own way. For then you will both oblige them, and be most likely to improve by their conversation.

Humanity will direct to be particularly cautious, of treating with the least appearance of neglect those, who have lately met with misfortunes, and are sunk in life. Such persons are apt to think themselves slighted, when no such thing is intended. Their minds being already sore, feel the least rub very severely. And who would be so cruel as to add affliction to the afflicted?

Too much company is worse than none.

To smother the generosity of those, who have obliged you, is imprudent, as well as ungrateful. The mention of kindnesses received may excite those who hear it to deserve your good word, by imitating the example which they see does others so much honour.

Learning is like bank-notes. Prudence and

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appear plausible, do not prejudice people against what you think truth by your passionate manner of defending it.

There is an affected humility more unsufferable than downright pride, as hypocrisy is more abominable than libertinism. Take care that your virtues be genuine and unsophisticated.

If you put on a proud carriage, people will want to know what there is in you to be proud of. And it is ten to one whether they value your accomplishments at the same rate as you. And the higher you aspire, they will be the more desirous to mortify you.

Nothing is more nauseous than apparent self-sufficiency. For it shews the company two things, which are extremely disagreeable ; That you have a high opinion of yourself; and, That you have comparatively a mean opinion of them.

It is the concussion of passions, that produces a storm. Let an angry man alone, and he will cool of himself.

It is but seldom, that very remarkable occurrences fall out in life. The evenness of your temper

will be in most danger of being troubled by trifles which take you by surprise.

It is as obliging in company, especially of superiors, to listen attentively, as to talk entertainingly.

Don't think of knocking out another person's brains, because he differs in opinion from you. It will be as rational to knock yourself on the head, because you differ from yourself ten years ago.

If you want to gain any man's good opinion, take particular care how you behave, the first time you are in company with him. The light you appear in at first, to one who is neither inclinable to think well nor ill of you, will strongly prejudice him either for or against you.

Good humour is the only shield to keep off the darts of the satirical railer. If you have a quiver well-stored, and are sure of hitting him between the joints of the harness, do not spare him. But you had better not bend your bow than miss your aim.

The modest man is seldom the object of envy.

In the company of ladies, do not labour to

establish learned points by long-winded arguments. They do not care to take too much pains to find out truth.

Talkativeness in some men proceeds from what is extremely amiable, I mean, an open, communicative temper. Nor is it an universal rule, that whoever talks much, must say a great deal not worth hearing. I have known men who talked freely, because they had a great deal to say, and delighted in communicating for their own advantage, and that of the company. And I have known others, who commonly sat dumb, because they could find nothing to say. In *England*, we blame every one who talks freely, let his conversation be ever so entertaining and improving. In *France*, they look upon every man as a gloomy mortal, whose tongue does not make an uninterrupted noise. Both these judgments are unjust.

If you talk sentences, do not at the same time give yourself a magisterial air in doing it. An easy conversation is the only agreeable one, especially in mixed company.

Be sure of the fact, before you lose time in searching for a cause.

If you have a friend that will reprove your faults and foibles, consider, you enjoy a blessing, which the king upon the throne cannot have.

In disputes upon moral, or scientific points, ever let your aim be to come at truth, not to conquer your opponent. So you never shall be at a loss, in losing the argument, and gaining a new discovery.

What may be very entertaining in company with ignorant people, may be tiresome to those who know more of the matter than yourself.

There is no method more likely to cure passion and rashness, than the frequent and attentive consideration of one's own weaknesses. This will work into the mind an habitual sense of the need one has of being pardoned, and will bring down the swelling pride and obstinacy of heart, which are the cause of hasty passion.

If you happen to fall into company, where the talk runs into party, obscenity, scandal, folly, or vice of any kind, you had better pass for morose or unsocial, among people whose good opinion is not worth having, than shock your own conscience;

by joining in conversation which you must disapprove of.

If you would have a right account of things from illiterate people, let them tell their story in their own way. If you put them upon talking according to logical rules, you will quite confound them.

I was much pleased with the saying of a gentleman, who was engaged in a friendly argument with another upon a point in morals. "You and I (says he to his antagonist) seem, as far as I hitherto understand, to differ considerably in our opinions. Let us, if you please, try wherein we can agree." The scheme in most disputes is to try who shall conquer, or confound the other. It is therefore no wonder that so little light is struck out in conversation, where a candid enquiry after truth is the least thing thought of.

If a man complains to you of his wife, a woman of her husband, a parent of a child, or a child of a parent, be very cautious how you meddle between such near relations, to blame the behaviour of one to the other. You will only have the hatred of both parties, and do no good with either. But

this does not hinder your giving both parties, or either, your best advice in a prudent manner.

Be prudently secret. But don't affect to make a secret of what all the world may know. Nor give yourself airs of being as close as a conspirator. You will better disappoint idle curiosity by seeming to have nothing to conceal.

Never blame a friend without joining some commendation to make reproof go down.

It is by giving a loose to folly, in conversation and action, that people expose themselves to contempt and ridicule. The modest man may deprive himself of some part of the applause of some sort of people in conversation, by not shining altogether so much as he might have done. Or he may deprive himself of some lesser advantages in life by his reluctancy in putting himself forward. But it is only the rash and impetuous talker, or actor, that effectually exposes himself in company, or ruins himself in life. It is therefore easy to determine which is the safest side to err on.

It is a base temper in mankind, that they will not take the smallest slight at the hand of those who have done them the greatest kindness.

If you fall into the greatest company, in a natural and unforced way, look upon yourself as one of them ; and do not sneak, nor suffer any one to treat you unworthily, without just shewing, that you know behaviour. But if you see them disposed to be rude, over-bearing, or purse-proud, it will be more decent and less troublesome to retire, than to wrangle with them.

If at any time you chance, in conversation, to get on a side of an argument which you find not to be tenable, or any other way over-shoot yourself, turn off the subject in as easy and good humoured a way as you can. If you proceed still, and endeavour, right or wrong, to make your first point good, you will only entangle yourself the more, and in the end expose yourself.

Never over praise any absent person : especially ladies, in company of ladies. It is the way to bring envy and hatred upon those whom you wish well to.

To try, whether your conversation is likely to be acceptable to people of sense, imagine what you say writ down, or printed, and consider how it would read ; whether it would appear natural, improving, and entertaining ; or affected, unmeaning, or mischievous.

It is better, in conversation with positive men, to turn off the subject in dispute with some merry conceit, than keep up the contention to the disturbance of the company.

Don't give your advice upon any extraordinary emergency, nor your opinion upon any difficult point, especially in company of eminent persons, without first taking time to deliberate. If you say nothing, it may not be known whether your silence was owing to ignorance of the subject, or to modesty. If you give a rash and crude opinion, you are effectually and irrecoverably exposed.

If you fill your fancy, while you are in company, with suspicions of their thinking meanly of you; if you puff yourself up with imaginations of appearing to them a very witty, or profound person; if you discompose yourself with fears of misbehaving before them; or any way put yourself out of yourself; you will not appear in your natural colour, but in that of an affected, personated character, which is always disagreeable.

It may be useful to study, at leisure, a variety of proper phrases for such occasions as are most frequent in life, as civilities to superiors, expressions of kindness to inferiors; congratulations, con-

dolence, expressions of gratitude, acknowledgment of faults, asking or denying of favours, &c. I prescribe no particular phrases, because, our language continually fluctuating, they must soon become stiff and unfashionable. The best method of acquiring the accomplishment of graceful and easy manner of expression for the common occasions of life, is attention, and imitation of well-bred people. Nothing makes a man appear more contemptible than barrenness, pedantry, or impropriety of expression.

If you would be employed in serious business don't set up for a buffoon.

Flattery is a compound of falsehood, selfishness, servility, and ill-manners. Any one of these qualities is enough to make a character thoroughly odious. Who then would be the person, or have any concern with him, whose mind is deformed by four such vices?

If you must speak upon a difficult point, be the last speaker, if you can.

You will not be agreeable to company, if you strive to bring in or keep up a subject unsuitable to their capacities, or humour.

You will never convince a man of ordinary sense by overbearing his understanding. If you dispute with him in such a manner, as to shew a due deference for his judgment, your complaisance may win him, tho' your saucy arguments could not.

Avoid disputes altogether, if possible : especially in mixed companies, and with ladies. You will hardly convince any one, and may disoblige or startle them, and get yourself the character of a conceited pragmatical person. Whereas that of an agreeable companion, which you may have without giving yourself any great air of learning or depth, may be more advantageous to you in life, and will make you welcome in all companies.

The frequent use of the name of God, or the Devil ; allusions to passages of Scripture ; mocking at anything serious and devout ; oaths, vulgar by-words, cant phrases, affected hard words, when familiar terms will do as well ; scraps of *Latin*, *Greek*, or *French* ; quotations from plays spoke in a theatrical manner ; all these much used in conversation render a person very contemptible to grave and wise men.

If you send people away from your company well-pleased with themselves, you need not fear

but they will be well enough pleased with you, whether they have received any instruction from you or not. Most people had rather be pleased than instructed.

Don't tell unlikely or silly stories, if you know them to be true.

There is no greater rudeness to company, than entertaining them with scolding your servants.

Avoid little oddities in behaviour. But do not despise a man of worth, for his having something awkward, or less agreeable, in his manner.

I hardly know any company more disagreeable than that of some people, who are ever straining to hook in some quirk of wit, or drollery, whatever be the subject of conversation. Reflect in yourself, after you have passed some hours in such company, and observe whether it leaves anything in your mind but emptiness, levity, or disgust. Again observe, after you have passed some time in the conversation of men of wisdom and learning, if you do not find your mind filled with judicious reflections, and worthy resolutions. If you do not, it is because you have not a mind capable of them.

If you can express yourself to be perfectly understood in ten words, never use a dozen. Go not about to prove, by a long series of reasoning, what all the world is ready to own.

If any one takes the trouble of finding fault with you, you ought in reason to suppose he has some regard for you, else he would not run the hazard of disobliging you, and drawing upon himself your hatred.

Do not ruffle or provoke any man ; why should any one be the worse for coming into company with you ? Be not yourself provoked : Why should you give any man the advantage over you ?

To say that one has opinions very different from those commonly received, is saying that he either loves singularity, or that he thinks for himself. Which of the two is the case, can only be found by examining the grounds of his opinions.

Don't appear to the public too sure, or too eager upon any project. If it should miscarry, which it is a chance but it does, you will be laughed at. The surest way to prevent which, is not to tell your designs or prospects in life.

If you give yourself a loose in mixed company, you may almost depend on being pulled to pieces as soon as your back is turned, however they may seem entertained with your conversation.

For common conversation, men of ordinary abilities will upon occasion do well enough. And you may always pick something out of any man's discourse, by which you may profit. For an intimate friend to improve by, you must search half a county over, and be glad if you can find him at last.

Don't give your time to every superficial acquaintance; it is bestowing what is to you of inestimable worth, upon one, who is not likely to be the better for it.

If a person has behaved to you in an unaccountable manner, don't at once conclude him a bad man, unless you find his character given up by all who know him : nor then, unless the facts alledged against him be undoubtedly proved, and wholly inexcusable. But this is not advising you to trust a person, whose character you have any reason to suspect. Nothing can be more absurd than the common way of fixing people's characters. Such a one has disobliged me ; therefore he is a villain.

Such another has done me a kindness ; therefore he is a saint.

Never contend with superiors, nor with inferiors. If you get the better of the first, you provoke them ; if you engage with the latter, you debase yourself.

If you act a part truly great, you may expect that men of mean spirits, who cannot reach you, will endeavour, by detraction, to pull you down to their level. But posterity will do you justice ; for envy will die with you.

Superficial people are more agreeable the first time you are in their company, than ever afterwards. Men of judgment improve every succeeding conversation ; beware therefore of judging by one interview.

You will not anger a man so much by shewing him that you hate him, as by expressing a contempt of him.

Most women had rather have any of their good qualities slighted, than their beauty. Yet that is the most inconsiderable accomplishment of a woman of real merit.

You will be always reckoned by the world nearly of the same character with those whose company you keep.

You will please so much the less, if you go into company determined to shine. Let your conversation appear to rise out of thoughts suggested by the occasion, not strained, or premeditated; nature always pleases : affectation is always odious.

That mortification that comes from the hand of God is more profitable for us than those sensible fervours in prayer which are according to our own taste and inclination.

To pursue worthy ends by wise means is the whole of active prudence. And this must be done with resolution, diligence, and perseverance, till the point is gained, or appears impracticable.

Action and contemplation are no way inconsistent ; but rather reliefs to one another. When you are engaged in study, throw business out of your thoughts. When in business, think of your business only.

To a man of business, knowledge is an ornament. To a studious man, action is a relief.

If you ever promise at all, take care, at least, that it be so as no body may suffer by trusting to you.

If you have debtors, let not your lenity get the better of your prudence ; nor your care of your own interest make you forget humanity. A prison is not for the unfortunate ; but the knavish.

Tractableness to advice, and firmness against temptation are no way inconsistent.

There is more true greatness in generously owning a fault, and making proper reparation for it, than in obstinately defending a wrong conduct. But quitting your purpose, retreat rather like a lion than a cur.

A mind hardened against affliction, and a body against pain and sickness, are the two securities of earthly happiness.

Let a person find out his own peculiar weakness, and be ever suspicious of himself on that side. Let a passionate man, for example, resolve always to shew less resentment than reason might justify ; there is no danger of his erring on that side. Let a talkative man resolve always to say less than the most talkative person in the company he is in. If

one has reason to suspect himself of loving money too much, let him give always at least somewhat more than has been given by a noted miser.

A man who does not know in general his own weakness, must either be a person of high rank, or a fool.

How comes it, that we judge so severely the actions we did a great while ago? It is because we are now at a proper distance, and look upon them with an indifferent eye, as on those of another person. The very objects which now employ us so much, and the conduct we now justify so strenuously, can we say that the time will not come, when we shall look upon them as we now do upon our follies of ten or twenty years backwards? Why can we not view ourselves, and our own behaviour, at all times in the same manner? This shews our partiality for ourselves in a most absurd light.

When you are dead, the letters which compose your name will be no more to you, than the rest of the alphabet. Leave the rage of fame to wits and heroes. Do you strive to live usefully in this world, and you will be happy in the next.

It is best, if you can keep quite clear of the

great. But if you happen at any time to be thrust into their company, keep up in your behaviour to them the dignity of a man of spirit and worth, which is the only true greatness. If you sneak and cringe, they will trample upon you.

Beware of mean spirited-people. They are commonly revengeful and malicious.

The following advantages are likely to make a compleatly accomplished man. 1. Good natural parts. 2. A good temper. 3. Good, and general, education, begun early. 4. Choice, not immense, reading, and careful digesting. 5. Experience of various fortune. 6. Conversation with men of letters and of business. 7. Knowledge of the world, gained by conversation, business, and travel.

If the world suspect your well-intended designs, be not uneasy. It only shews that mankind are themselves false and artful, which is the cause of their being suspicious.

Never set up for a jack-in-an-office. Men of real worth are modest, and decline employment, tho' much fitter for it than those who thrust themselves forward. But if good can be done, do it, if no one else will.

If your enemy is forced to have recourse to a lie to blacken you, consider what a comfort it is, to think of your having supported such a character, as to render it impossible for malice to hurt you without the aid of falsehood. And trust to the genuine fairness of your character to clear itself in the end.

Whoever has gone through much of life, must remember, that he has thrown away a great deal of useless uneasiness upon what was much worse in his apprehension, than in reality.

A miser will sometimes serve you any way you please to ask him, purely to save his money.

If you give away nothing till you die, even your own children will hardly thank you for what you leave them.

A great number of small favours will engage some people more to you, than one great one. And where they hope for more and more, they will be willing to go on to serve you.

The truest objects of charity, are those whom modesty conceals.

It will be a great misfortune to you, if an inti-

mate friend, or near relation, falls into poverty. You must either lend your assistance, or be ill looked upon. And people are often blamed for niggardliness, when, if all the truth were known (which might be very improper) they would be justified in having given to the full extent of their abilities.

A man's character and behaviour in public, and at home, are often as different as a lady's looks at a ball, and in a morning before she has gone through the ceremony of the toilet. But real merit, like artless beauty, shines forth at all times distinguishingly illustrious.

There is nothing more agreeable to human nature, than to have somewhat moderately to employ both mind and body. There is nothing more unnatural than for a creature endowed with various active powers to be wholly inactive. Hence the silly and mischievous inventions of cards, dice, and other amusements, which empty people have been obliged to have recourse to, as a kind of artificial employments, to prevent human nature from sinking into an absolute lethargy. Why might not our luxurious wasters of heaven's most inestimable gift, as well employ the same eagerness of activity in somewhat that might turn to

account to themselves and others, as in the insipid and unprofitable drudgery of the card-table ?

To serve your friends, to your own ruin, is romantic. To think of none but yourself, is sordid.

Riches, and happiness, have nothing to do with one another, though extreme poverty and misery be nearly related.

Judge of yourself by that respect you have voluntarily paid you by men of undoubted integrity and discernment, and who have no interest to flatter you. Act up to your character. Support your dignity. But do not make yourself unhappy, if you meet not with the honour you deserve from those whose esteem no one values.

Despise trifling affronts, and they will vanish. A little water will put out a fire, which, blown up, would burn a city.

Give away what you can part with. Throw away nothing : you know not how much you may miss it.

Provide for after-life, so as to enjoy the present

Enjoy the present, so as to leave something for the time to come.

Avoid too many, and great, obligations. It is running into debt beyond what you may be able to pay.

Conclude at least nine parts in ten of what is handed about by common fame to be false.

Don't offend a bad man ; because he will stick at nothing to be revenged. It is cruel to insult a good man, who deserves nothing but good. A great man may easily crush you. And there is none so mean, who cannot do mischief. Therefore follow peace with all men.

To carry the triumph over a person you have got the better of, too far, is mean, and imprudent : it is mean, because you have got the better ; it is imprudent, because it may provoke him to revenge your insolence in some desperate way.

Presents ought to be genteel ; not expensive : they are not valued by generous minds for their own sake ; but as marks of love or esteem.

Whoever anticipates troubles, will find he has

thrown away a great deal of terror and anguish to no purpose.

Accustom yourself to have some employment for every hour you can prudently snatch from business. This book was put together in that manner, else it could never have been written by its author.

When you find, you don't care to look into your affairs, you may assure yourself that they will soon not be fit to look into.

If you are a master, don't deprive yourself of so great a rarity as a good servant for a slight offence. If you are a dependant, don't throw yourself out of a good place for a slight affront.

Do what good offices you can : but leave yourself at liberty from promises and engagements.

Let no one overload you with favours : you will find it an unsufferable burden.

There are many doublings in the human heart : do not think you can find out the whole of a man's real character at once, unless he is a fool.

If you would embroil yourself with all mankind

at once, you have only to oppose every man's prevailing passion. Endeavour to mortify the proud man ; irritate the passionate ; put the miser to expense ; and you will have them all against you. On the other hand, if you had rather live peaceably, give way a little to the particular weakness of those you converse with.

It will take some time to raise your fortune in a fair way, and to fit you for a better world : it will therefore be proper to begin a course of industry and piety as early as possible.

The friendship of an artful man is mere self-interest : you will get nothing by it.

If you trust a known knave, people will not so much as pity you, when you suffer by him.

In dealing with a person you suspect, it may be useful in conversation to draw him into difficulties, if possible, as they cross-examine witnesses at the bar, in order to find out the truth. It may even be of use to set him a talking ; in the inadvertency and hurry of conversation, he may discover himself.

Consider how difficult a thing it must be to de-

ceive the general eye of mankind, who are as much interested to detect you, as you are to deceive them.

He is surely a man of a greater reach, who can conduct his affairs without being obliged to have recourse to tricks and temporary expedients, than with them ; he who knows how to secure the interest both of this world and the next, than he who cannot contrive to get a comfortable subsistence in this world without damning his soul.

If you are ill-used by a bad man, especially a great one, put up the injury quietly, and be thankful it was no worse.

If you let alone making your will till you come to a death-bed, you will not do it properly.

If you want to shew a person, that you see through his crafty designs, a hint between jest and earnest, may do better than telling him bluntly and fully how he stands in your mind : from a little, he will guess the rest.

With the multiplicity of business every person has to do, how can people complain of being distressed for somewhat to pass the time Besides

private affairs to conduct, or oversee ; children to form to wisdom and virtue ; the distressed to relieve ; the unthinking to advise ; friends and country to serve ; their own passions to conquer ; their minds to furnish with knowledge, virtue, and religion ; a whole eternity's happiness to provide for.

Try a friend before you trust him. Trust him no more than is necessary. Bear with any weakness that does not strike at the root of friendship. If a difference arise, bring the matter to a calm hearing. Make up the breach, if possible. But if friendship languishes for any time, let it expire peaceably.

There is as much meanness in taking every trifle for an affront, as in putting up with the grossest indignity. The first is the character of a bully ; the latter of a coward : which of the two had you rather be ?

Those are the best diversions, which most relieve the mind, and exercise the body ; and which bring the least expense of time and money. Mirth is one thing, and mischief another.

It is strange to reflect a little upon some of the

irreconcilable contrarieties in human nature. Nothing seems more strongly worked into the constitution of the mind, than the love of liberty. Yet how very ready are we in some cases to give up our liberty? What more tyrannical than fashion? Yet how do all ranks, sexes, and ages enslave themselves in obedience to it. There is great reason to believe that it is wholly in compliance with custom, that many judicious, thinking people, waste so many valuable hours as we see they do, at an amusement, which must be a slavery to persons capable of thought, I mean the card-table. But such people ought to consider, how they can justify to themselves the throwing away so great a part of precious life, besides giving their countenance to a bad practice; merely because it is the fashion.

If you can live independent, never give up your liberty, and your leisure, much less your conscience, to a great man. He has nothing to give in return for them. If you can but be contented in moderate circumstances, you may be happy, and keep your inestimable liberty, leisure, and integrity into the bargain.

If you chance to have a quarrel with any one, by no means write letters, or send messages; bring

the matter to a hearing, as quickly as possible, before your spirits have time to rankle. Endeavour rather to reconcile than conquer your enemy. By so doing, you take from him the inclination to hurt you, which is the best security. When you have reconciled him, take care, if you find he has acted a traitorous part, never to trust, or be intimately concerned with him, any more. You may love him as a fellow-creature; but not confide in him as a good man.

People are better found out in their unguarded hours, than by the principal actions of their lives : the first is nature, the second art.

Asking a favour by letter, or giving a person time to think of it, is only giving him an opportunity of getting off handsomely.

It is not hard to find out a man's true merit, as to abilities. He who behaves well, is certainly no weak man. But nothing is more difficult, than to find out a man's character as to integrity.

He, who never misbehaved either in joy, in grief, or surprise, must have his wisdom at command, in a manner almost superior to humanity, and may be pronounced a true hero.

If you have made an injudicious friendship, let it sink gently and gradually ; if you blow it up at once, mischief may be the consequence : never disoblige, if you can possibly avoid it.

Irresolution is as foolish as rashness. If the husbandman should never sow, or the ship-master never put to sea, where would be the harvest, or the gains ?

If you want to keep the good opinion of a great person, whom you find to be a man of understanding : don't thrust yourself upon him, but let him send for you, when he wants you. Don't pump for his secrets, but stay till he tells you them ; nor offer him your advice unasked ; nor repeat any thing of what passes between you, relating to family, or state-affairs ; nor boast of your intimacy with him ; nor shew yourself ready to sneak and cringe ; if your scheme be, to make your fortune at any rate, put on your boots, and plunge through thick and thin.

Take care of falling out of conceit with your wife, your station, habitation, business, or any thing else, which you cannot change. Let no comparisons once enter into your mind : the consequence will be restlessness, envy, and unhappiness.

If you would not be forestalled by another, or laughed at in case of a disappointment, don't tell your designs.

I would not answer for the conduct of the ablest man in the world, if I knew that he was so conceited of his own abilities, as to be above advice.

There is more good to be done in life by obstinate diligence, and perseverance, than most people seem aware of. The ant and bee are but little and weak animals; and yet by constant application they do wonders.

Where lies the wisdom of that revenge, which recoils upon one's self? Instead of getting the better of your enemy, by offending your Maker in revenging an injury, you give your enemy the advantage of seeing you punished. If you would have the whole advantage, forgive; and then, if he does not repent, the whole punishment will fall upon him.

Profuse giving or treating is laughed at by the wise, according to the old saying, Fools make feasts, &c.

Would you punish the spiteful? Shew him

that you are above his malice. The dart, he threw at you, will then rebound, and pierce him to the heart.

He who promises rashly, will break his promise with the same ease as he made it.

Keep a watch over yourself, when you are in extreme good humour : artful people will take that opportunity to draw you into promises, which may embarrass you either to break, or keep.

You may safely be umpire among strangers, but not among friends : in deciding between the former, you may gain ; among the latter, you must lose.

In a free country, there is little to be done by force : gentle means may gain you those ends, which violence would for ever put out of your power.

In affliction, constrain yourself to bear patiently for a day, or so, only for the sake of trying, whether patience does not lighten the burden ; if the experiment answers, as you will undoubtedly find, you have only to continue it. .

If it gives you pain, or shame, to think of changing your scheme at the remonstrance of your faithful friend (which shews extreme weakness in you) you may get over that difficulty, by seeming to have thought of some other additional consideration, which has moved you to follow his advice.

Never trust a man for the vehemence of his asseverations, whose bare word you would not trust: a knave will make no more of swearing to a falsehood, than of affirming it.

If you borrow, be sure of making punctual payment; else you will have no more trust.

Is it not better that your friend tell you your faults privately, than that your enemy talk of them publicly ?

He who is unhappy, and can find no comfort at home, is unhappy indeed.

Where there is a prospect of doing good, neither be so forward in thrusting yourself into the direction of the business, as to keep out others, who might manage it better ; nor so backward, through false modesty, as to let the thing go undone, for want of somebody to do it. If no one else, who could

execute a good work better, will engage in it, do you undertake, and execute it as well as you can.

A princely mind will ruin a private fortune. Keep the rank in which Providence hath placed you: and do not make yourself unhappy, because you cannot afford whatever a wild fancy might suggest. The revenues of all the kingdoms of the world would not be equal to the expense of one extravagant person.

The man of books is generally awkward in business: the man of business is often superficial in knowledge.

In engaging yourself for any person or thing, you will be sure to entangle yourself, if things should not turn out to your expectations. And if you get off for a little ridicule, think it a good bargain.

Let scandal alone, and it will die away of itself, oppose it, and it will spread the faster.

Let safety and innocence be two indispensable ingredients in all your amusements: is there any pleasure in what leads to loss of health, fortune, or soul?

Your neighbour has more income than enough ; you have just enough. Is your neighbour the better for having what he has no use for ? Are you the worse for being free from the trouble of what would be useless to you ?

Better not make a present at all, than do it in a pitiful manner : every thing of elegance, is better let alone than clumsily performed.

Be not desirous of scenes of grandeur, of heightened pleasures and diversions : it is the sure way to take your heart off from your private station, and way of life, and to make you uneasy and unhappy. It is a thousand to one but, if you were to get into a higher station, you would find it awkward and unsuitable to you, and that you should only want to return again to your former happy independence.

There is no time spent more stupidly, than that which some luxurious people pass in a morning between sleeping and waking, after nature has been fully gratified. He who is awake, may be doing somewhat : he who is asleep, is receiving the refreshment necessary to fit him for action : but the hours spent in dozing and slumbering, can hardly be called existence.

Do not scold or swear at your servants: they will despise you for a passionate, clamorous fool. Do not make them too familiar with you: they will make a wrong use of it, and grow saucy. Do not let them know all the value you have for them: they will presume upon your goodness, and conclude that you cannot do without them. Don't give them too great wages: it will put them above their business. Do not allow them too much liberty: they will want still more and more. Do not intreat them to live with you: if you do, they will conclude, they may live as they please.

If you want to try experiments, take care at least, that they be not dangerous ones.

Don't think to prevail with a man in a fury, to calm his passion in a moment; if you can persuade him to put off his revenge for some time, it will be the most you can hope. Advice may sometimes do good, when you do not expect it. People do not care to seem persuaded to alter any part of their conduct: for that is an acknowledgment, that they were in the wrong. But they may, perhaps, reflect afterwards upon what you said; and, if they do not wholly reform the fault you reprov'd, they may rectify it in some measure.

Never disoblige servants, if you can avoid it. They are often mischievous, and having lived with you, have it in their power to misrepresent and injure you.

Great people think their inferiors do only their duty in serving them : And that they do theirs in rewarding their services with a nod or smile. The lower part of mankind have minds too sordid to be capable of gratitude. It is therefore chiefly from the middle rank that you may look for a sense and return of kindness.

In proposing your business, be rather too full, than too brief, to prevent mistakes. In affairs, of which you are a judge, make the proposal yourself. In cases which you do not understand, wait, if possible, till another makes it to you.

Be fearful of one you have once got the better of. You know not how you may have irritated him ; nor how deeply revenge works in his heart against you.

If you ask a favour, which you had some pretensions to, and meet with a refusal, it will be impolitic to shew that you think yourself ill used. You will act a more prudent part in seeming satisfied

with the reasons given. So you may take another opportunity of soliciting ; and, may chance to be successful : for the person, you have obliged, will, if he has any grace, be ashamed, and puzzled to refuse you a second time.

If you are defamed, consider, whether the prosecution of the person, who has injured you, is not more likely to spread the report, than to clear your innocence. If so, your regard for yourself will teach you what course to take.

If it should be hard to do your duty, it is evidently not impossible. To mention none of the Christian heroes, there is not a virtue which the Heathens have not shewn to be practicable. Do not pretend that a Christian cannot be chaste, when you know that young *Scipio* bravely resisted a most powerful temptation of that kind, in yielding to which, he would have acted only according to the custom of those times. Do not pretend that it is impossible for a Christian to forgive injuries, when you know, that *Phocion*, going to suffer death unjustly, charged it upon his son, with his last breath, that he should shew no resentment against his father's persecutors. Do not excuse yourself in giving up the truth, through fear of offending those, on whom you depend, when you

know, that *Attilius Regulus* gave himself up to tortures, and death, rather than falsify his word even to his enemies. Let it not be said, that a Christian, with his clear views of an over-ruling Providence, shall be overcome with affliction, or impiously murmur against the great disposer of all things, when we find an *Epictetus*, sunk in misery and slavery, vindicating the Divine disposal of himself, and subduing his mind to the dispensations of Providence. Do not excuse yourself from a little expence, trouble, or hazard of ill-will for the general good, when you know, that a *Leonidas*, a *Calpurnius Flamma*, the *Decii*, and hundreds more, voluntarily devoted themselves to destruction, to save their country. If you pretend to be a Christian, that is, to profess the most pure and most sublime principles in the world, do not infamously fall short of the perfection of a set of un-enlightened Heathens.

If a temptation solicits, think whether you would yield to it, if you knew you should die next day.

It is in any man's power to be contented ; of very few to be rich. The first will infallibly make you happy ; which is more than you can depend on from the latter.

A good man has nothing to fear. A bad man every thing. It is not easy to keep the mean between temporizing too much, and giving a proper testimony for decency and virtue, when one sees them outraged.

Do not regard any person's opinion of you, against your own knowledge.

Custom will have the same effect, with respect to death, as to other frightful things ; it will take off its terror.

To understand a subject well, read a set of the best authors upon it ; make an abstract of it ; and talk it over with the judicious.

Be assured, whatever you may think now, when you come to a death-bed, you will think you have given yourself up too much to pleasures and other worldly pursuits, and be sorry that you had so large a share of them.

He who begins soon to be good, is like to be very good at last.

Take care not to go to the brink of vice, lest you fall down the precipice.

Moral truths are as certain as mathematical. It is as certain, that good is not evil, nor evil good, as that a part is less than the whole, or that a circle is not a triangle.

Fashion ought to have no weight in matters of any greater consequence than the cut of a coat, or a cap. Numbers do not alter right and wrong. If it should be the fashion of this world to act foolishly and wickedly, depend on it, the fashion of the next will be, for virtue to be rewarded and vice banished.

To excel greatly in music, drawing, dancing, the pedantic parts of learning, play, and other accomplishments, rather ornamental than useful, is beneath a gentleman, and shews, that to acquire such perfection in trifles, he must have employed himself in a way unworthy the dignity of his station. The peculiar accomplishments, in which a man of rank ought to shine, are knowledge of the world, acquired by history, travel, conversation, and business; of the constitution, interest, and laws of his country; and of morals and religion; without excluding such a competent understanding of other subjects, as may be consistent with a perfect mastery of the accomplishments which make the gentleman's proper calling.

If you have the esteem of the wise and good, don't trouble yourself about the rest. And if you have not even that, let the approbation of a well-informed conscience make you easy in the mean while.

A good man gets good out of evil. A wicked man turns good to evil.

The meanest spirit may bear a slight affliction. And in bearing a great calamity, there is great glory, and a great reward.

A wise man will improve by studying his own past follies. For every slip will discover some weakness still uncorrected, which occasioned his misbehaviour; and will set him upon effectually redressing every failure.

To be drawn into a fault shews human frailty. To be habitually guilty of folly shews a corrupt mind. To love vice in others is the spirit of a devil, rather than a man; being the pure, disinterested love of vice, for its own sake. Yet there are such characters.

To abuse the poor for his poverty is to insult God's providence.

Preserve, if you can, the esteem of the wise and good. But more especially your own. Consider how deplorable a condition of mind you will be in, when your conscience tells you, you are a villain.

What signifies it what you know, if you don't know yourself?

It is pity that most people overdo either the active, or contemplative part of life. To be continually immersed in business is the way to become forgetful of every thing truly noble and liberal. To be wholly engaged in study, is to lose a great part of the usefulness of a social nature. How much better would it be, if people would temper action with contemplation, and use action as a relief to study?

It is not eating a great quantity of food, that nourishes most. Nor devouring of books, that gives solid knowledge. It is what you digest, that feeds both body and mind. Have your learning in your head; and not in your library.

You had better find out one of your own weaknesses, than ten of your neighbour's.

There is only one single object you ought to

pursue at all adventures. That is virtue. All other things are to be sought conditionally. What sort of man must he be, who resolves to be rich, or great, at any rate?

If you give only with a view to the gratitude of those you oblige, you deserve to meet with ingratitude. If you give from truly disinterested motives, you will not be discouraged or tired out by the worst returns.

It is not the part of a wise man to be eager after any thing, but improvement in goodness. All things else may be dispensed with.

Has not fashion a considerable share in the charities of the age? Let every one, who gives, carefully consider from what motives he acts.

If you have a well-disposed mind, you will go into no company more agreeable, or more useful, than your own. All is not well with those to whom solitude is disagreeable.

It is no shame to learn. The shame is to be ignorant.

If you have health, a competency, and a good

conscience, what would you have besides ? Something to disturb your happiness ?

To expect, young men, that your life should be one continued series of pleasure, is to expect to meet with what no mortal, from *Adam* down to the present times, has yet met with ; and what by the nature of things would be more strange than the throwing the same number with a die ten million of times successively.

When you hear in company, or read in a pamphlet, something smart and lively, and quite new to you, urged against any opinion, or maxim, allowed by men of the freest sentiments, and most improved understandings ; do not let yourself be immediately perverted by it. But suppose, that though it may be new to you, it may have been often started and answered ; and though you cannot at once confute it ; others can. And make it your business, if the point be of consequence, to find out those, who can. Nothing is more weak, than to be staggered in your opinion by every trifle that may fall in your way.

It is hardly credible what acquisitions in knowledge one may make by carefully husbanding, and properly applying every spare moment.

Accustom yourself to think the greatest part of your life already past ; to contract your views, and schemes, and set light by a vain and transitory state, and all its vain enjoyments.

To feel old age coming on, will so little mortify a wise man, that he can think of it with pleasure ; as the decay of nature shews him that the happy change of state, for which he has been all his life preparing himself, is drawing nearer. And surely it must be desirable, to find himself draw nearer to the end and the reward of his labours. The case of an old man, who has no comfortable prospect for futurity, and finds the fatal hour approaching, which is to deprive him of all his happiness ; is too deplorable for any words to represent.

It is easy to live well among good people. But shew me the man, who can preserve his temper, his wisdom, and his virtue, in spite of strong temptation and universal example.

It is a shame, if any person poorer than you is more contented than you.

Are you content to be for ever undone, if you should happen not to live till the time you have

set for repentance? If so, put it off a little longer and take your chance.

Strive to excel in what is truly noble. Mediocrity is contemptible.

Judge of books, as of men. There is none wholly faultless, or perfect. That production may be said to be a valuable one, by the perusal of which a judicious reader may be the wiser and better; and is not to be despised for a few deficiencies, or inconsistencies.

Honesty sometimes fails. But it is because diligence, or abilities are wanting. Otherwise it is naturally by far an over-match for cunning.

A bad reputation will lye a stumble-block in your way to rising in life, and will disable you from doing good to others.

If ever you were dangerously ill, what fault or folly lay heaviest upon your mind? Take care to root it out, without delay, and without mercy.

An unjust acquisition is like a barbed arrow, that must be drawn backward with horrible anguish; it will be your destruction.

The consciousness of having acted from principle, and without the praise, or privy, of any person whatever, is a pleasure superior to all that applause can yield.

Why do you desire riches and grandeur? Because you think they will bring happiness with them. The very thing you want is now in your power. You have only to study contentment.

Don't be frightened, if misfortune stalks into your humble habitation. She sometimes takes the liberty of walking into the presence-chamber of kings.

Be open with prudence. Be artless with innocence. Wise as the serpent; harmless as the dove. If either of these two qualities must predominate, by all means let it be the latter.

It is a shameful wickedness common in trade; to conceal the faults, or artfully heighten the good qualities, of what one wants to sell, or to disparage any article one has a mind to buy, in order to have it the cheaper. That trader, who cannot lay his hand upon his heart, and say, God, who knows all things, knows, I use my neighbour as I

would wish to be used; is no other, in plain *English*, than a downright knave.

To love a woman merely for her beauty, is loving a corpse for the sake of its being covered with a fair skin. If the lovely body has a bad soul in it, it becomes then an object of aversion; not of affection.

Never think yourself out of danger of a disorder of body by sickness, or of the mind by passion.

When we hear of one dead suddenly, we are surprised. Whereas the great wonder is, that a machine of such frail materials, and exquisite workmanship as the human body is, should hold in motion for an hour together.

He only is truly virtuous, who would be so, if he had no prospect of gaining more happiness by virtue than vice. Though at the same time, it is reasonable, and commendable, to have a due respect to the recompence of reward, as things are at present constituted,

The lot of mankind upon an average is wonderfully equal. The distribution of happiness is not so irregular, as appears at first view. There can-

not indeed be any great inequality in the distribution of what is so inconsiderable as the temporal happiness enjoyed by mankind. The contented, retired, and virtuous man has the best share.

Who could imagine it possible to forget death, which every object puts one in mind of, and every moment brings nearer ?

What a strange condition a man must be in whose judgment and practice are at variance. If a man does not perfectly agree with his wife, they can sometimes avoid one another's company, and so be easy. But can one run away from himself ?

Of all virtues, patience is oftenest wanted. How unhappy must he be, who is wholly unfurnished with what is wanted every moment ?

He, who endeavours to drown thought, and stifle conscience, or who goes on in expensive living, without looking into his affairs, is about as wise, as he who should shut his eyes, and then run toward the precipice, as if his not seeing the danger would annihilate it.

That the ways of virtue are preferable to those of vice, is evident, in that we do not find people in

old age, sickness, or on a death-bed, repenting, that they have lived too virtuously ; but the contrary. This is a general confession from mankind, at a time when they certainly are sincere. And they would give the same testimony to virtue at other times, if they could disengage themselves from the prejudices and passions, which blind them.

Perhaps no created nature could be happy, without having experienced the contrast of unhappiness

As no character is more venerable than that of a wise old man, so none is more contemptible than that of an old fool.

It will vex you to lose a friend for a smart stroke of raillery ; or the opinion of the wise and good, for a piece of foolish behaviour at a merrymaking.

Mankind generally act not according to right ; but more according to present interest ; and most according to present passion : by this key you may generally get into their designs, and foretel what course they will take.

Never write letters about any affair that has occasioned, or may occasion, a difference : a thing looks bigger in a letter than in conversation.

That bad habits are not quite unconquerable, is evident from *Demosthenes*, *Cicero*, and many others. But that they are very troublesome to deal with, and grow always stronger and stronger, universal experience proves too sufficiently.

Don't let one failure in a worthy and practicable scheme baffle you : the more difficulty, the more glory.

Don't deceive yourself. The true preparation for death, is not living at random to threescore, and then retiring from the world, and giving up a few of the last years of life to prayer and repentance. But cultivating in your mind, from the beginning, the substantial virtues, which are the true ornament of a worthy character, and which naturally fit for endless happiness.

The more you enlarge your concerns in life, the more chances you will have of embarrassments.

Listen to conscience, and it will tell you, whether you really do as you would be done by.

In estimating the worth of men, keep a guard upon your judgment, that it be not biassed by wealth or splendor. At the same time, there is no

necessity for treating with a cynical insolence, every person whom Providence hath placed in an eminent station, merely because your experience teaches you, that very few of the great are deserving of the esteem of the wise and good. Consider the temptations which besiege the great, and render it almost impossible for them to come at truth. And make all reasonable allowances. If you see any thing like real goodness of heart in a person of high rank, admire it, as an uncommon instance of excellence, which in a more private station, would have risen to an extraordinary pitch of perfection.

If you do not set your whole thoughts upon a business, while you are about it, it is ten to one but you mismanage it: if you set your affections immoveably upon worldly things, you will become a sordid earthworm.

There is nothing more foolish than for those to fall out, who must live together, as husband and wife, and such near relations. But there is no falling out without folly, on one side, or other, or both.

The folly of some people in conversation, is beneath criticism. The only way of answering them, is to go out of hearing.

Let a man consider what the general turn of his thoughts is. It is that which characterises the man. He who thinks oftenest, and dwells longest, on worldly things, is an earthly man. He, whose mind is habitually employed in divine contemplation, is an heavenly man.

In proportion to the grief and shame, which a bad action would have caused you, such will be your joy, and triumph, on reflecting, that you have bravely resisted the temptation.

Are not the great happiest, when most free of the incumbrances of greatness? Is there then any happiness in greatness?

The hand of time heals all diseases. Human nature cannot long continue in violent anger, grief, or distress of any kind. Spare yourself immoderate uneasiness. The time will come, when all these things which now engage you so much, will be, as if they never had been; except your own character for virtue, or vice.

If you live such a life, that you may be able upon rational grounds, to be patient at the last hour, when your near friends lose all patience, you will shew yourself a true hero.

Don't be uneasy, if you cannot master all science. You may easily know enough to be good and happy.

He who suffers lust to steal away his youth, ambition his manhood, and avarice his old age, may lament too late, the shortness of the useful part of his life.

If you have a family, it is no more allowable that you squander away your substance, than for a steward to embezzle the estate, of which he is manager. You are appointed steward to your children : and if you neglect to provide for them, be it at your peril.

A truly great mind, from mere reverence for itself, would not descend to think a base thought, if it was never to be known to God, or man.

This book is not likely to be read by any, whose station in life is not such, that thousands, and millions of mankind would think worthy of envy. It will then be very strange, if it should be read by any discontented person.

If you would not have affliction visit you twice; listen, at once, to what it teaches.

He, who is free from any immediate distress, and cannot be happy now, it is in vain for him to think he ever shall, unless he changes the temper of his mind, which is what hinders his happiness at present.

Never cast your eye upon a good man, without resolving to imitate him. Whenever you see an instance of vice or folly in another, let it be a warning to you, to avoid them.

I know no way of laying out a few shillings to more advantage, either for profit or pleasure, than upon an entertaining and instructing book. But this expence is greatly overdone by some, and ill laid out by others.

While you are unhappy, because your tailor has not cut your coat to your mind, many an honest man would be glad to have one that would only keep out the cold; and cannot. While you are in a passion with your cook, because he has spoiled you one dish among six, many a poor family, who are your fellow-creatures, and fellow-Christians, are at a loss for bread, to supply the wants of nature. Think of this, and give over with shame your foolish and impious complaints against that goodness of Providence, which has placed you in

circumstances so much above persons of equal merit with yourself.

It makes wretched work, when the married pair come to disputing about privilege, and superiority.

Consider with yourself, whether the wise and good would value you more or less, if they knew your whole character.

It is well when old people know that they are old. Many, on the contrary, still affect to set themselves off as unimpaired in abilities both bodily and mental, long enough after they have outlived themselves.

It is necessary often to find fault. And the only way to do it, so as to be regarded, is to keep up your own dignity. A master, who blusters and swears at his servant, is despised, while he who reproves with mildness and gravity is likely to be revered and obeyed.

The use of reading is, to settle your judgment ; not to confound it by a variety of opinions, nor to enslave it by authority.

If you are ever so sure, that you ought to resent

an injury, at least put off your resentment, till you cool. You will gain every end better by that means, and can lose nothing by going cautiously and deliberately to work; whereas you may do yourself, or your neighbour, great mischief by proceeding rashly and hastily.

If you find, you cannot hold your own with the world, without making shipwreck of conscience, and integrity; retire in time, with a stock of honesty, rather than continue in business, to retire at last with a stock of wealth, which will not yield you happiness, when your integrity is gone.

'The giver is the creditor', the receiver the debtor. Had you not better be the former than the latter?

I know no sight more nauseous than that of a fond husband and wife, who have not the sense to behave properly to one another before company. Nor any conversation more shocking, than that of a snarling couple, who are continually girding at one another.

The unthinking bulk of mankind are ever amusing themselves with some pursuit foreign to themselves. A wise man is ever looking inward.

Married people ought to consider, that the keeping up of mutual love and peace, is of more consequence, than any point, which either the one or the other can want to gain, where life or fortune are not engaged. Let the husband consider, that it suits his superior wisdom to yield to the weaker in ordinary cases. Let the wife remember, she solemnly promised to obey.

The advantage our passions have over us, is owing to ourselves. We may easily gain such a knowledge of our own weakness, as to feel them rising, before they be got to the height. And it is our own fault, if we do not restrain them in time.

Whoever knows his own weaknesses, and has the sense to endeavour to get rid of them, will find himself as fully employed, in his own mind, as a physician in an hospital.

It is no wonder if he who reads, converses, and meditates, improves in knowledge. By the first, a man converses with the dead, by the second, with the living, and by the third, with himself. So that he appropriates to himself all the knowledge, which can be got from those who have lived, and from those now alive.

It may not be in your power to excel many people in riches, honours, or abilities. But you may excel thousands in what is incomparably more valuable, I mean substantial goodness of heart and life. Hither turn your ambition. Here is an object worthy of it.

A very ignorant man may have a very learned library. A very learned man may be a very contemptible creature.

Endeavour to do all the good in your power. Be as active, with prudence, as if you were sure of success. When you meet a disappointment, let it not abate your diligence, nor put you out of humour. And when you have done all, remember, you have only done your duty.

The *Dutch* will not suffer the smallest breach in their dykes for fear of an inundation. Do not suffer the smallest passage for vice into your heart lest you find your virtue quite overflowed.

Do not be unhappy, if you have not married a professed beauty. They generally admire themselves so much, they have no love left for their husbands. Besides, it might not perhaps have been very agreeable to you, to see every fellow, as you.

went into public places, look at your wife, as if he could devour her with his eyes.

Take care of natural biasses, as self-love, pleasure, &c. Be sure, you will always incline enough toward the biass-side. Therefore, you need have no guard upon yourself that way.

In bestirring yourself for the public advantage, remember, that, if you should not accomplish all that you propose, you will however have employed yourself to good purpose, and will not fail of your reward, if you should of success.

Make sure, first, and principally, of that knowledge, which is necessary for you, as a man, and a member of society. Next of what is necessary in your particular way of life. Afterwards improve yourself in all useful and ornamental knowledge, as far as your capacity, leisure, and fortune will allow.

The great business of a man is to improve his mind and govern his manners.

What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, and the hero, the wise, the good, or the great man, very often lie hid and concealed in a

plebeian, which a proper education might have disinterred, and have brought to light.

Parents are commonly more careful to bestow wit on their children, than virtue ; the art of speaking well, rather than doing well : but their manners ought to be the great concern.

It ought always to be steadily inculcated, that virtue is the highest proof of understanding, and the only solid basis of greatness ; and that vice is the natural consequence of narrow thoughts ; that it begins in mistake, and ends in ignominy.

Zeno, hearing a young man speak too freely, told him, for this reason we have two ears, and but one tongue ; that we should hear much and speak little.

Agesilaus, being asked, what he thought most proper for boys to learn ; answered, what they ought to do when they come to be men.

An industrious and virtuous education of children is a better inheritance for them, than a great estate. To what purpose is it, said *Crates*, to heap up great estates, and have no concern what manner of heirs you leave them to ?

Horace, is best in his own profession ; that which fits us best, is best ; nor is any thing more fitting, than that every one should consider his own genius and capacity, and act accordingly.

The mind ought sometimes to be diverted, that it may return to thinking the better. Little reading, and much thinking, little speaking, and much hearing, is the best way to improve in knowledge.

The sciences chiefly to be recommended are natural and moral philosophy ; for these entertain us with the images and beauties both of nature and of virtue ; show us what we are, and what we ought to be : to which we may add mechanics, agriculture, and navigation. Most other studies are, in a manner, emptiness and air ; diversions to recreate the mind, but not of weight enough to make them our business.

Many bad things are done only for custom ; which will make a good practice as easy to us as an ill one.

Examples do not authorize a fault. Vice must never plead prescription.

Custom is the plague of wise men, and the idol of fools.

The opinions of men are as many and as different as their persons ; the greatest diligence, and most prudent conduct, can never please them all.

The subject of duties is the most useful part of all philosophy.

To be prudent, honest, and good, are infinitely higher accomplishments, than the being nice, florid, learned, or all that which the world calls great scholars, and fine gentlemen.

It was a good reply of *Plato*, to one who murmured at his reproving him for a small matter : *custom*, said he, *is no small matter*. A custom or habit of life does frequently alter the natural inclination either to good or evil.

Opinion is the main thing which does good or harm in the world. It is our false opinions of things which ruin us.

Whether fondness of fashion, or love of novelty, betray men into the most mistakes, it is difficult

to determine. The best things are slighted by some for mere antiquity, though founded upon authority and reason ; and others maintain a veneration for whatever custom has established, though founded upon neither.

Vicious habits are so great a stain to human nature, and so odious in themselves, that every person, actuated by right reason, would avoid them, though he was sure they would be always concealed both from God and man, and had no future punishment entailed upon them.

A judge, who is prepossessed in any cause, and does not hear both sides indifferently, though the judgment he gives be right, yet himself errs ; for there can be no integrity, where there is any partiality.

Necessity, that great refuge and excuse for human frailty, breaks through all laws ; and he is not to be accounted in fault, whose crime is not the effect of choice, but force.

The man who wants mercy, makes the law of the land his gospel, and all his cases of conscience are determined by his attorney. The guilt of being unfortunate is never to be defended by the best

advocate in the world ; all he can do, or say, will be received with prejudice by an uncompassionate creditor.

Innocence is no protection against tyrannical power ; for accusing is proving, where malice and force are joined in the prosecution. Force governs the world, and success consecrates the cause. What avails it the lamb to have the better cause, if the wolf have the stronger teeth ? It is to no purpose to stand reasoning, where the adversary is both party and judge.

Solon being asked, why among his laws, there was not one against personal affronts ; answered, he could not believe the world so fantastical as to regard them.

A man of virtue is a honour to his country, a glory to humanity, and satisfaction to himself, and a benefactor to the whole world : he is rich without oppression or dishonesty, charitable without ostentation, courteous without deceit, and brave without vice.

An angry man, who suppresses his passions, thinks worse than he speaks ; and an angry man that will chide, speaks worse than he thinks.



There have been many laws made by men, which swerve from honesty, reason, and the dictates of nature. By the *law of arms*, he is degraded from all honour who puts up an affront; and, by the *civil law*, he that takes vengeance for it, incurs a capital punishment. He that seeks redress by law for an affront, is disgraced; and he that does not seek redress this way, is punished by the laws.

Perjury is not only a wrong to particular persons, but treason against human society; subverting at once the foundations of public peace and justice, and the private security of every man's life and fortune.

Better to prevent a quarrel beforehand, than to revenge it afterward.

A vindictive temper is not only uneasy to others, but to them that have it.

Dislike what deserves it, but never hate; for that is of the nature of malice, which is almost ever to persons, not to things.

Anger may glance into the breast of a wise man but rests only in the bosom of fools.

What can be more honorable than to have courage enough to execute the commands of reason and conscience ; to maintain the dignity of our nature, and the station assigned us : to be proof against poverty, pain, and death itself ; so far as not to do any thing that is scandalous or sinful to avoid them : to stand adversity under all shapes with decency and resolution ? To do this is to be great above title and fortune. This argues the soul of a heavenly extraction, and is worthy the offspring of the Deity.

Men will have the same veneration for a person who suffers adversity without dejection, as for demolished temples, the very ruins whereof are revered and adored.

There can be no peace in human life without the contempt of all events.

As fortitude suffers not the mind to be dejected with any evils ; so temperance suffers it not to be drawn from honesty by any allurements.

Charity obliges not to mistrust a man ; prudence, not to trust him before we know him.

Prudence is of more frequent use than any other

intellectual quality ; it is exerted on slight occasions, and called into act by the cursory business of common life.

There is a mean in all things : even virtue itself has its stated limits ; which not being strictly observed, it ceases to be virtue.

A virtuous habit of the mind is so absolutely necessary to influence the whole life, and beautify every particular action ; to over-balance or repel all the gilded charms of avarice, pride, and self-interest ; that a man deservedly procures the lasting epithets of *good* or *bad*, as he appears either swayed by, or regardless of it.



If you be affronted, it is better to pass it by in silence, or with a jest, though with some dishonour, than to endeavour revenge. If you can keep reason above passion, that and watchfulness will be your best defendants.

None more impatiently suffer injuries, than those that are most forward in doing them.

There is not any revenge more heroic, than that which torments envy, by doing good.

What men want of reason for their opinions, they usually supply and make up in rage.

Discord is every where a troublesome companion: but when it is shut up within a family, and happens among relations that cannot easily part, it is harder to deal with,

It is much better to reprove than to be angry secretly.

By taking revenge, a man is but even with his enemy; but, in passing it over, he is superior.

To be able to bear provocation is an argument of great wisdom; and to forgive it, of a great mind.

None should be so implacable as to refuse a humble submission. He whose very best actions must be seen with favorable allowance, cannot be too mild, moderate, and forgiving.

There cannot possibly be a greater extravagance, than for a man to run the hazard of losing his life to satisfy his revenge. When *Mark Anthony*, after the battle Actium, challenged *Augustus*, he took no further notice of the insult, than sending back

this answer : If Anthony was weary of his life, there were other ways of dispatch beside fighting him ; and, for his part, he should not trouble himself to be his executioner.

Revenge stops at nothing that is violent and wicked. The histories of all ages are full of the tragical outrages that have been executed by this diabolical passion.

We often forgive those that have injured us, but we can never pardon those that we have injured.

As we often are incensed without a cause, so we continue our anger, lest it should appear to our disgrace, to have begun without occasion.

A wise man has no more anger than shows he can apprehend the *first* wrong, nor any more revenge than justly to prevent a *second*.

We must forget the good we do, for fear of upbraiding : and religion bids us forget injuries, lest the remembrance of them should suggest to us a desire of revenge.

The most tolerable sort of revenge is for those

wrongs which there is no law to remedy : but then let a man take heed that the revenge be such as there is no law to punish ; else a man's enemy is still beforehand, and is two for one.

Hatred is so durable and so obstinate, that reconciliation on a sick-bed is the greatest sign of death.

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live contentedly.

The best way to humble a proud man is to take no notice of him.

The tallest trees are most in the power of the winds, and ambitious men of the blasts of fortune. Great marks are soonest hit.

A person who squanders away his fortune in rioting and profuseness, is neither just to himself or others ; for, by a conduct of this kind, his superfluities flow in an irregular channel, and those that are the most unworthy are the greatest sharers of them, who do not fail to censure him when his substance is exhausted.

A man's desire always disappoint him ; for

though he meets with something that gives him satisfaction, yet it never thoroughly answers his expectation.

What man in his right senses, that has wherewithal to live free, would make himself a slave for superfluities? What does that man want, who has enough? Or what is he the better for abundance, that can never be satisfied?

The most laudable ambition is to be wise; and the greatest wisdom is to be good. We may be as ambitious as we please, so we aspire to the best things.

Cleobulus being asked, why he sought not to be advanced to honour and preferment, made this reply: O friend, as long as I study and practise humility, I know where I am; but, when I shall hunt after dignities and promotion. I am afraid I shall lose myself.

A wise man values himself upon the score of virtue, and not of opinion; and thinks himself neither better nor worse for what others say of him.

He that praises, bestows a favour; but he that detracts, commits a robbery.

It is observed, that the most censorious are generally the least judicious ; who, having nothing to recommend themselves, will be finding faults with others. No man envies the merit of another, that has any of his own.

He that envies, makes another man's virtue his vice, and another's happiness his torment ; whereas, he that rejoices at the prosperity of another, is a partaker of the same.

A good word is an easy obligation ; but not to speak ill requires only our silence, which costs us nothing.

The worthiest people are most injured by slanderers ; as we usually find that to be the best fruit, which the birds have been pecking at.

It is a folly for an eminent man to think of escaping censure, and a weakness to be affected with it. *Fab. Maximus* said, he was a greater coward that was afraid of reproof, than he that fled from his enemies.

It is harder to avoid censure, than to gain applause ; for this may be done by one great or wise action in an age ; but, to escape censure, a man

must pass his whole life, without saying or doing one ill or foolish thing.

Philip of Macedon said, he was beholden to the Athenian orators for reproving him ; for he would endeavour both by words and actions to make them liars. And *Plato*, hearing it was asserted by some persons that he was a very bad man, said, I shall take care to live so that no body will believe them.

The failings of good men are commonly more published in the world than their good deeds ; and one fault of a well-deserving man shall meet with more reproaches, than all his virtues praise : such is the force of ill-will and ill-nature.

Censure is the tax a man pays the public for being eminent.

When any man speaks ill of us, we are to make use of it as a caution, without troubling ourselves at the calumny. He is in a wretched case, that values himself upon other people's opinions, and depends upon their judgment for the peace of his life.

It is in the power of every man to preserve his probity ; but no man living has it in his power to

say, that he can preserve his reputation, while there are so many evil tongues in the world ready to blast the fairest character ; and so many open ears ready to receive their reports.

Other passions have objects to flatter them, and seemingly to content and satisfy them for a while : there is power in ambition, and pleasure in luxury, and pelf in covetousness ; but envy can give nothing but vexation.

There is no condition so low, but may have hopes ; nor any so high, that is out of the reach of fears.

Hope is very fallacious, and promises what it seldom gives ; but its promises are more valuable than the gifts of fortune, and it seldom frustrates us without assuring us of recompensing the delay by great bounty.

When *Anaxogoras* was told of the death of his son, he only said, *I knew he was mortal*. So we, in all casualties of life, should say, I knew my riches were uncertain, that my friend was but a man. Such considerations would soon pacify us, because all our troubles proceed from their being unexpected.

A wise man, says *Seneca*, is provided for occurrences of any kind ; the good he manages, the bad he vanquishes : in prosperity he betrays no presumption, in adversity he feels no despondency.

Hopes and disappointments, are the lot and entertainment of human life ; the one serves to keep us from presumption, the other from despair.

There is a medium between an excessive diffidence and too universal a confidence. If we have no foresight, we are surprised ; if it is too nice, we are miserable.

The apprehension of evil is many times worse than the evil itself ; and the ill a man fears he shall suffer, he suffers in the very fear of them.

If you are disquieted at any thing, you should consider with yourself, is the thing of that worth, that for it I should so disturb myself, and lose my peace and tranquillity ?

Fear is implanted in us as a preservative from evil ; but its duty, like other passions, is not to overbear reason, but to assist it ; nor should it be suffered to tyrannise in the imagination, to raise

phantoms of horror, or beset life with super-numerary distresses.

There can be no peace in human life, without the contempt of all events. He that troubles his head with drawing consequences from mere contingencies, shall never be at rest.

The thing in the world, says *Montaigne*, I am most afraid of, is *fear*; and with good reason; that passion alone, in the trouble of it, exceeding all other accidents.

We should take a prudent care for the futuer, but so as to enjoy the present. It is no part of wisdom to be miserable to-day, because we may happen to be so to-morrow.

We live in an age, when men are fond of learning, almost to the loss of religion. Nothing will pass with our men of wit and sense, but what is agreeable with the nicest reason; and every man's reason is his own understanding. These mighty pretenders have no truer ground to go upon, than other men: they plead for right reason; but they mean their own. In the mean time they take from us our surest guide, and religion suffers by their contentions about it.

Philosophy is then only valuable, when it serves for the law of life, and not the ostentation of science.

No knowledge which terminates in curiosity and speculation, is comparable to that which is of use : and of all useful knowledge, that is most so, which consists in a due care, and just notion of ourselves.

However we may be puffed up with vain conceits of new worlds of learning; it is certain we are yet much in the dark ; that many of our discoveries are purely imaginary , and that the states of learning is so far from perfection, much more from being the subject of ostentation, that it ought to teach us modesty, and keep us humble.

Some are so very studious of learning what was done by the ancients, that they know not how to live with the moderns.

One would admire how it is possible for a wise man to spend his life in unprofitable inquiries. Some men, says *St Evremond*, make a merit of knowing what they might as well be ignorant of, and are absolute strangers to what is really worth knowing.

Every man who proposes to grow eminent by learning, should carry in his mind at once the difficulty of excellence, and the force of industry ; and remember that fame is not conferred but as the recompence of labour ; and that labour, vigorously continued, has not often failed of its reward.

A man of sense does not so much apply himself to the most learned writings, in order to acquire knowledge ; as the most rational, to fortify his reason.

Aristippus said, that the only fruit he had received from his philosophy, was to speak plainly to all the world, and to tell freely his thoughts of things.

To preserve the entire liberty of one's judgment, without being prepossessed with false reasons, or pretended authority, is a strength of mind whereof few are capable.

Fine sense and exalted sense, are not half so useful as common sense.

Men are apt to overvalue the tongues, and to think they have made a considerable progress in

learning when they have once overcome these ; yet in reality there is no internal worth in them, and men may understand a thousand languages without being the wiser.

What is the whole creation, but one great library : every volume in which, and every page in these volumes, are impressed with radiant characters of infinite wisdom ; and all the perfections of the universe are contracted with such inimitable art in man, that he needs no other book but himself to make him a complete philosopher.

Of all human actions, pride seldomest obtains its end , for aiming at honour and reputation, it reaps contempt and derision.

Covetous men need money least, yet most affect it ; and prodigals, who need it most, do least regard it.

That plenty should produce either covetousness or prodigality, is a perversion of providence ; and yet the generality of men are the worse for their riches.

To live above our station shows a proud heart ; and to live under it discovers a narrow soul.

Asarice and ambition are the two elements that enter into the composition of all crimes. Ambition is boundless, and avarice insatiable.

If a proud man makes me keep my distance, the comfort is, he keeps his at the same time.

Money, like manure, does no good till it is spread. There is no real use of riches, except it be in the distribution; the rest is but conceit.

It is not the *height* to which men are advanced, that makes them giddy; it is the *looking down* with contempt upon those below them.

It is a much easier task to dig metal out of its native mine, than to get it out of the covetous man's coffer. Death only has the key of the miser's chest.

What madness is it for a man to starve himself, to enrich his heir, and so turn a friend into an enemy! For his joy at your death will be proportioned to what you leave him.

A poor spirit is poorer than a poor purse. A very few pounds a year would ease a man of the scandal of avarice.

Pitiful ! that a man should so care for riches, as if they were his own ; yet so use them, as if they were another's : that when he might be happy in spending them, will be miserable in keeping them ; and had rather, dying, leave wealth with his enemies, than, being alive, relieve his friends.

It is as disagreeable to a prodigal to keep an account of his expences, as it is to a sinner to examine his conscience ; the deeper they search, the worse they find themselves.

Hope is the last thing that dies in man ; and though it be exceeding deceitful, yet it is of this good use to us, that while we are travelling through this life, it conducts us an easier and more pleasant path to our journey's end.

It may serve as a comfort to us in all our calamities and afflictions, that he that loses any thing, and gets wisdom by it, is a gainer by the loss.

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life, and the comfort of death.

Hopes and cares, anger and fears, divide our life.

Would you be free from these anxieties ; think every day will be your last, and then the succeeding hours will be the more welcome, because unexpected.

There is but one way of fortifying the soul against all gloomy presages and terrors of mind ; and that is, by securing to ourselves the friendship and protection of that being, who disposes of events and governs futurity.

The utmost perfection we are capable of in this world, is to govern our lives and actions by the rules which nature has set us, and keeping the order of our creation.

Nothing alleviates grief so much as the liberty of complaining : nothing makes one more sensible of joy than the delight of expressing it.

Passion has its foundation in nature : virtue is acquired by the improvement of our reason.

No man is master of himself, so long as he is a slave to any thing else.

He is the wise man, who, though not skilled in science, knows how to govern his passions and af-

fections. Our passions are our infirmities. He that can make a sacrifice of his will, is lord of himself.

It is the basest of passions to like what we have not, and slight what we possess.

Passion is a sort of fever in the mind, which ever leaves us weaker than it found us.

Prudence governs the wise ; but there are only a few of that sort, and the most wise are not so at all times ; whereas passion governs almost all the world, and at most times.

It is certainly much easier wholly to decline a passion, than to keep it within just bounds and measures ; and that which few can moderate, almost any body may prevent.

Most men take least notice of what is plain, as if that were of no use ; but puzzle their thoughts and lose themselves in those vast depths and abysses, which no human understanding can fathom.

It is a silly conceit, that men without languages are also without understanding ; it is apparent in

all ages, that some such have been even prodigies for ability ; for it is not to be believed, that wisdom speaks to her disciples only in Latin, Greek, and Hebrew .

The pains we take in books or arts, which treat of things remote from the use of life, is a busy idleness.

There is no necessity of being led through the several fields of knowledge : it will be sufficient to gather some of the fairest fruit from them all ; and to lay up a store of good sense, sound reason, and solid virtue,

The variety of opinions among the learned, manifests, that there can be no certainty, where there is so much dissent.

We rarely meet with persons that have a true judgment ; which, in many, renders literature a very tiresome knowledge. Good judges are as rare as good authors.

We read of a philosopher, who declared of himself, that the first year he entered upon the study of philosophy, he knew all things ; the second year he knew something ; but the third year nothing ; the more he studied, the more he declined in

opinion of his own knowledge, and saw more of the shortness of his understanding.

Absence cools moderate passions, and inflames violent ones ; as the wind blows out candles, but kindles fires.

He that resigns his peace to little casualties, and suffers the course of his life to be interrupted by fortuitous inadvertencies of offences, delivers up himself to the direction of the wind, and loses all that constancy and equanimity, which constitute the chief praise of a wise man.

The philosopher *Bion* said pleasantly of the king, who by handfuls pulled his hair off his head for sorrow : Does this man think that baldness is a remedy for grief ?

Passion makes them fools, which otherwise are not so ; and shows them to be fools which are so.

We often hate, we know not why, without examining either the good or bad qualities of the son ; and this senseless aversion of ours will sometimes fall upon men of extraordinary merit, as the business of reason to correct this blind

passion, which is a reproach to it : for is there any thing more unjust, than to have an aversion to those that are a honour to human nature ?

They that laugh at every thing, and they that fret at every thing, are fools alike.

The good government of our appetites, and corrupt inclinations, will make our minds cheerful and easy : contentment will sweeten a low fortune, and patience will make our sufferings light.

To be masters of ourselves and habits, it is indispensably necessary, that our thoughts be good and regular, which is effected by good converse either with books or persons : hence we may know ourselves, and adapt particular remedies to our weaknesses ; for there is nothing impossible that is necessary to the accomplishment of our happiness.

To be covetous of applause discovers a slender merit ; and self-conceit is the ordinary attendant of ignorance.

The most ignorant are most conceited, and the most impatient of advice, as unable to discern either their own folly or the wisdom of others.

No man, whose appetites are his masters, can perform the duties of his nature with strictness and regularity. He that would be superior to external influences, must first become superior to his own passions.

It is to affectation the world owes its whole race of coxcombs: nature in her whole drama never drew such a part; she has sometimes made a fool, but a coxcomb is always of a man's own making.

Ostentation takes from the merit of any action. He that is vain enough to cry up himself, ought to be punished with the silence of other men.

The observation that no man is ridiculous for being what he is, but only in the affectation of being something more, is equally true in regard to the mind and the body.

They are more dangerously ill, that are drunk with vanity, than those with wine; for a morning makes one himself, but the other is unrecoverable.

The vanity of human life is like a river constantly passing away, and yet constantly coming on.

It is a common observation, that no man is content with his own condition, though it be the best; nor dissatisfied with his own wit, though it be the worst.

It is the infirmity of poor spirits to be taken with every appearance, and dazzled with every thing that sparkles : but great geniuses have but little admiration, because few things appear new to them.

The strongest passions allow us some rest ; but vanity keeps us perpetually in motion. What a dust do I raise ! says the fly upon the coach-wheel : and what a rate do I drive at ! says the same fly upon the horse's buttock.

Socrates had so little esteem of himself, that he thought he knew nothing certainly, *but that he knew nothing.*

It happens to men truly learned, as to ears of corn, they shoot up and raise their heads high, while they are empty ; but when full and swelled with grain, they begin to flag and droop.

Of all parts of wisdom, the practice is the best. *Socrates* was esteemed the wisest man of his time,

because he turned his acquired knowledge into morality, and aimed at goodness more than greatness.

That good sense, says *Comines*, which nature affords us, is preferable to most of the knowledge that we can acquire.

Opinionative men will believe nothing but what they can comprehend; and there are but few things that they are able to comprehend.

Of all sorts of affectation, that which is most incurable, is the affectation of wisdom; because the disease is in the remedy itself, and falls upon reason, which only could and ought to cure it, if it were anywhere else.

It was a wise saying of *Aristotle* to an indiscreet and conceited person, that he wished he was what the other thought himself to be; and that his enemies were such as he was.

When men will not be reasoned out of a vanity, they must be ridiculed out of it.

A wise man endeavours to shine in himself, a fool to outshine others; the first is humbled by

the sense of his own infirmities ; the last lifted up by the discovery of those which he observes in others. The wise man considers what he wants, and the fool what he abounds in. The wise man is happy, when he gains his own approbation ; and the fool, when he recommends himself to the applause of those about him

Men gain little by philosophy, but the means to speak probably of every thing, and to make themselves be admired by the less knowing.

He who wants good sense, is unhappy in having learning ; for he has thereby only more ways of exposing himself.

Difficult and abstruse speculations raise a noise and a dust ; but, when we examine what account they turn too, little comes of them, but heat and clamour, and contradiction.

True eloquence is good sense, delivered in a natural and unaffected way, without the artificial ornaments of tropes and figures. Our common eloquence is usually a cheat upon the understanding ; it deceives us with appearances instead of things, and makes us think we see reason, while it is only tickling our sense.

The reason of things lies in a narrow compass, if the mind could at any time be so happy as to light it up. Most of the writings and discourses in the world are but illustration and rhetoric ; which signifies as much as nothing to a mind in pursuit after the philosophical truth of things.

One philosopher is worth a thousand grammarians. Good sense and reason ought to be the umpire of all rules, both ancient and modern.

Obscurity in writing is commonly an argument of darkness in the mind : the greatest learning is to be seen in the greatest plainness.

Commune with your own heart and be still. They usually thrive most who meditate most.

We should be cheerful without levity and folly.

Peevishness is as rust to the machinery of domestic life. Kindness is as oil to make all go pleasantly.

She who studies much her glass would do well to study more her heart.

It is happy for us when we can calmly and deliberately look back upon the past, and anticipate the future.

Prosperity and happiness are not always a sign of God's favour; nor is adversity always a sign of his displeasure. "How many," says a quaint writer, "have been couched to Hell in the chariots of earthly pleasures; while others have been whipped to Heaven by the rod of affliction."

Labour and exertion give a relish to the pleasures of life. To possess a sound mind in a sound body we must be active. Sloth fomented bad passions, and weakens the manly powers. He who lives only to eat, drink, sleep, and smoke, is a drone. If you would be happy, up and be engaged in some active pursuit.

As the eye closes itself against a mote, so ought conscience to resist evil: a tender conscience is an inestimable blessing; that is, a conscience not only quick to discern evil, but instantly to shun it.

Compassion it is that makes all men to be of

one kind ; for every man would be a distinct species to himself, were there no sympathy amongst individuals.

A state of sin and holiness, are not like two ways that are just parted by a line, so as a man may step out of the one full into the other ; but they are like two ways that lead to distant places, and consequently are at a good distance from one another, and the further any man hath travelled in the one, the further he is from the other ; so that it requires time and pains to pass from one to the other.

To the all-seeing eye of Providence every human life, however brief its duration, however apparently insignificant, presents a point of internal development and crisis ; consequently a species of history, cognisable and visible to that eye only, and, therefore, not without an object.

Troubles too long retained in the heart frequently burst it ; whereas, if we could vent them, we should see they were not deserving of all the bitterness they caused.

All virtue consists in the rectitude of the will.

This is what Jesus Christ would have us understand by these words, "The kingdom of God is within you."

There are three things especially that a Christian should know: his own misery, God's love, his own thankful obedience. His misery, how just; God's love, how undeserved; his own thankfulness, how necessary.

Let us remember, that even our virtues, in the exercise of them, require to be purified by the disappointments Providence throws in our way, the better to detach us from self-will. O how simple, amiable, discreet, and secure in all its ways, is piety, when its corner-stone is submission to the will of God, without consulting either our taste, our temper, or the sallies of our immoderate zeal.

It would be in vain for me to have my eyes fixed solely on my feet, to deliver me from the innumerable snares that surround me. The danger is from below; but deliverance can come only from above.

All finery is a sign of littleness.

It we delay till to-morrow what ought to be done to-day; we overcharge the morrow with a burden which belongs not to it.

No man, under the false and hypocritical pretence of liberty of conscience, ought to be suffered to have no conscience at all.

What is liberty, without wisdom and without virtue? It is the greatest of all possible evils; for it is folly, vice, and madness, without tuition or restraint.

And is their example nothing? It is every thing. Example is the school of mankind, and they will learn at no other.

The prophet Abuhurairah said, "When man dies, the rewards of his actions cease, except from three acts: one of them charity, which is continued after his death; the second knowledge, which shall have been spoken for God, and benefited others; the third children, who pray to God for their parents."

If envy were proper, two persons would be the most proper objects of it: one a man to whom

God hath given riches, and appointed to bestow in charity; the other, to whom God hath granted the knowledge of religion, acting thereon himself and instructing others.

There is no patience but what is born at the beginning of misfortune, because people bear it afterwards by necessity.

Knowledge from which no benefit is derived, is like a treasure from which no charity is bestowed, in the road of God.

Commandments are of three kinds: one the reward of which is clear, then follow it; one which leads astray, abstain from it; and another in which arise contradictions, resign that to God.

It is a sad thing when a man can have no comfort but in diversions, no joy but forgetting himself.

Temptations are instructions.

He that is covetous when he is old is like a thief that steals when he is going to the gallows.

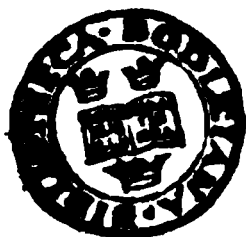
To lay aside all prejudices is to lay aside all principles. He who is destitute of principles is governed, theoretically and practically, by whims.

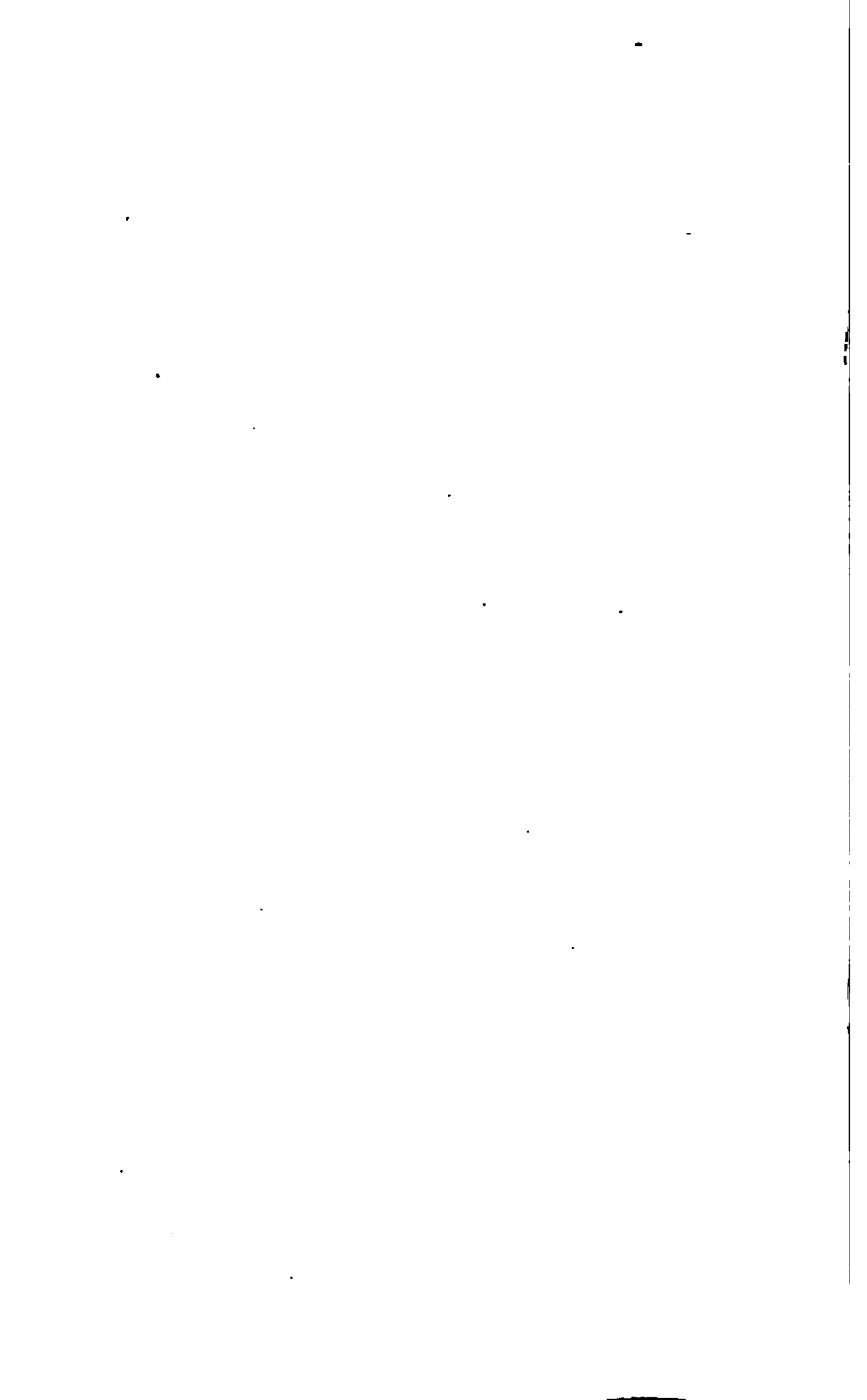
Solitude is a torment which is not threatened in hell itself. Mere vacuity, the first agent, God, the first instrument of God, nature, will not admit; nothing can be utterly empty, but so near a degree towards vacuity as solitude, to be but one, they love not.

The sinner's conscience is the best exposition of the mind of God, under any judgment or affliction.

To find friends when we have no need of them, and to want them when we have, are both alike, easy and common.

One would think that parsimony in God's worship were the worst husbandry in the world, for fear God should proportion his blessings to such devotions.







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